THE CHURCHMAN.

VOLUME XIV.—No. 40. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 716.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, DECEMBER 7, 1844. BY JAMES A. SPARKS, 161 FULTON-ST. { Terms—$3 00 per annum—in advance.

Catholic Unity.

Chapter I.—Of the Unity of Order.

Sect. 1.—*Of the Church's visibility.*

This unity is of a visible quality. The necessity of spiritual union of each individual with Christ, by the implantation of the life of God in the soul, rendering its subject a member of the communion of saints, is indeed a truth, which he, among us, that doth not recognise, hath denied the faith, and is worse than an infidel. But the divinely constituted body, which is compared to a *field where mingle the tares and wheat*; to *a sheep-fold*; to *a net gathering good and bad of every sort*, must be of an outward and visible character, and defined by marks that are cognizable by human beings. The unity of the Church, therefore, must partake of the nature of that body of which all this is predicated. It is tangible. It is outward. It is subject to the evidence belonging to all other communities and societies of human beings. And

Sec. 2.—*Of entrance into the Church.*

This unity commences on the part of every individual with his introduction into the body of which he becomes a member. *Unless a man be born*, saith our Lord, *of water and the spirit he cannot enter the kingdom of heaven.* And again: *Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* But, to enter the kingdom of heaven, synonymous with being made a disciple, is no less synonymous with an entrance into the visible Church.—Whatever benefits and blessings are involved in that entrance, are involved in the rite which procures it. If glorious things are spoken of the city of God, membership with the city of God confers them. By reason of some bar in the recipient, their effect may be in abeyance, may be suspended, yet are they not the less pledged and secured. But there has been no membership where there has been no entrance; there is no entrance where there is no birth of Water and the Spirit; where, in a word, there is no baptism. Baptism therefore is the first element of Christian unity, the first connection with God in Christ, as a covenant head, and of consequence with all and every other who possesses a like claim to the same glorious relationship. It confers no connection with a part of the body, without conferring a necessary connection with the whole; and he who has once received that seal of the covenant between God and man, has in that moment become not the member of any particular church, but of the Catholic Church, of the body of the faithful throughout the world. For, *by one spirit*, when we are baptized, *are we not all baptized into one body?* But

Sec. 3.—*Of adhesion to the Church through its Government.*

The unity of the Church, thus Catholic, thus universal, thus one, is identified with its government. The same law which operates upon the existence of all other corporations, operates upon the body of Christ, upon all the baptized in their collective capacity. Where there is no government there can be no association of men, where there is no association of men, there is no society. But the Christian Church is a society, and therefore to its very being is required a government. To be united to the society, is to be united to its government. Government, however, involves a division into those who govern, and those who are to be governed—those who are to execute the laws, and those who are to obey them. An essential feature in the Christian Church, as in every other society, is the existence of authorized agents, its properly appointed officers, to act in behalf of that society, to confer its privileges, to administer its ordinances. Were the Church a human institution, these agents, these officers, this executive portion of the body, might be the subject of human appointment, partakers of the general character of the society, to whose existence their own was essential. But the Church is not of human appointment, it is of divine; and therefore, as esssntial to its existence, are also its officers of divine appointment. To this deduction from analogy, and the very nature of the Church itself, what is the testimony of facts, and of the inspired records? To that law then, and to that testimony. It is finished. The work of atonement is done. The resurrection from the tomb has sealed the proof of its completion. From among all his disciples, at the momentous period when he was to leave them, no more in person to communicate his will, our Lord selects a chosen few. He breathes upon them. His language designates what gift of the Holy Spirit that sign was meant to impart. The sacerdotal power is conferred. It is conferred on the eleven in all its plenitude. *All power is given unto me in heaven and in earth. As my Father hath sent me even so send I you.* What Christ was in his own house, such now were they. The authority which he possessed in his human nature, he transfers to them. The last solemn act of his sojourn among men, the last words which he used, leave behind him a power in the Church, to operate in his name, and under his sanction, for the benefit of men. Was then, this power to terminate with the lives of those who received it? Not surely, if the Church, as a society, was to continue, if government be necessary to that continuance, and governors be necessary to government. And, as if to fortify this dictate of reason, *Lo*, saith he, *I am with you always even unto the end of the world.* These men then, and these men only were to have successors in all the plenitude of the power given them, even to the end of the world. Miracles indeed, an attested revelation from its Creator, might change or make new that power; but miracles, as applied to that purpose, as well as the Creator of that power, have been removed. One, and one only process remains, by which that power can be continued, if designed for continuance. It is by succession, by the grant, in its plenitude, of those who received it, to others who shall receive it from them. If therefore the Church, as a visible society, is always to exist; and if its existence is dependent upon governors, like itself, divinely constituted, and if there can be no such governors but by lineal succession from the eleven Apostles, apart from their extraordinary functions, then, to be united to the Church is to be united to that succession, to those inheritors of the power of the eleven as our proper pastors and spiritual guides. A change in the name can effect nothing in the authority and power, or in their proper and legitimate results. They who were originally called apostles in the Christian Church, have, from humility, in all subsequent time assumed the name of bishops. Wherever then the legitimate and divinely ordained authority resides, to preserve a union to the body, a union to that authority must also be preserved. Such then is the nature and constitution of the Church of Christ. A divinely instituted society of human beings, to which privileges and promises are secured of the highest and holiest kind—assurance of these privileges dependent upon a union with that body—a union with the body commencing with the act of initiation and continued by adhesion to the divinely ordained governors of the body, evidencing their claim by an unbroken succession from the apostles, as first possessors from their Master of the office. These are the elements of the order of the gospel, these the elements of that unity of discipline, the infraction of which the apostle deprecates, in that expression, *That there be no divisions among you.* The sin of schism is, in its fundamental aspect, a separation from the order of the gospel. But the order of the gospel was not established for its own sake, but for an end, the preservation and continuance of divine truth among the children of men.

(*To be continued.*)

From the Christian Observer.

AN EXAMINATION OF THE MUTILATIONS
MADE BY THE
American Tract Society
IN D'AUBIGNE'S HISTORY OF THE REFORMATION.

History of the Great Reformation of the Sixteenth Century in Germany, Switzerland, &c. By J. H. Merle D'Aubigne. Published by the American Tract Society.

We rejoice that the attention of the public is beginning to be turned to this *mutilated* edition of D'Aubigne. Much surprise has been felt in various quarters at the almost unbroken silence of the religious press in reference to it. There has been no want of watchfulness or of a disposition to speak out in regard to individual attempts to change, even in the slightest degree, the pages of this work. An edition in which a few of the less important notes were omitted, did not escape censure. But in reference to this mutilated edition, nothing scarcely has been said. This silence is neither just to individuals, nor is it for the public good. The fact that such an edition has been published by one of our benevolent societies, ought not, we think, to shield it from criticism, or the work of mutilation from censure, if it be deserved. It will be a dark day in the history of the Church, and a day of degeneracy in the action of the human mind, when the acts of our benevolent societies come to be considered too sacred for examination—too hallowed to be spoken of, except in the language of unmeasured eulogy. We have no sympathy with any such position, nor do we believe there is any in the bosoms generally of those who are more immediately concerned in the management of our benevolent institutions. Let there be no concealment—no reluctance to have any act fairly tried. Examination will neither lessen nor impede the influence of what is right.

The History of the Reformation by D'Aubigne has been extensively circulated and read, and greatly admired, both in Europe and in this country. The appearance of the work was very opportune, and, as we feel, *most providential.* No work in our day has exerted a wider or more salutary influence in favor of truth and righteousness. We have rejoiced in its rapid and almost unprecedented sale, and have ever been ready to second any effort, however humble, to give it a still wider and more extensive circulation. None, we supposed, except those who sympathise with that faith whose abominations it so fully and ably exposes, or those whose tendencies are strongly towards Rome, and who therefore look upon the Reformation as wrong, and upon the great doctrine of justification by faith, proclaimed by Luther, as one of the worst of heresies, could be found, who would object to the work as presented to the world by its talented, judicious, most candid, and Catholic author. We were not a little surprised, therefore, when we saw it announced that the American Tract Society was about to publish an edition of this work with *some omissions.* We knew, indeed, that the compound sieve of that Society is so made, as not to allow any thing peculiar to any one of its different threads, to pass through it. But we knew not how to believe that there was a single sentence in D'Aubigne, which could be offensive to any element in a Society of such boasted catholicity. Our surprise may easily be imagined, therefore, by the reader, when he sees, as we have, what had first to be sifted out of this work, ere it could appear with the *imprimatur* of the Tract Society upon it.

Before we speak, however, of the alterations made in this edition of D'Aubigne, we have something to say concerning *the notices* of it published by the Society. In the Messenger of December, 1843, the following information was given to the public: "The Society will issue, early in December, D'Aubigne's History of the Great Reformation, in three volumes, with the notes complete, except that a few sentences unessential to the integrity of the work, are omitted." On page 2d of vol. I., it is stated that "in this edition a few sentences, not essential to the integrity of the work, are omitted." Again, in their last annual report, page 12, it is said that "a few passages, incidentally touching points on which evangelical Christians differ, have been omitted," and that these omissions are "entirely unessential to the great object and general bearing of the work." Now, in several important particulars, these notices mislead the reader. We do not say, nor do we at all believe, that they were so intended. But they do convey a wrong impression.

In the first place, we should conclude, from the language here used, that the omissions are *confined to the notes.* The Society says it is about to publish the work in three volumes, with the notes complete, except, &c. Here it is *the notes* which are complete, with the exception of a few sentences. But this is not the fact, as will be seen.

Again, it is asserted that "*a few* sentences are omitted." We do not believe that the impression made by this language will ever, in a single instance, correspond with that which would be made on the mind by a full exhibition of all the alterations in the work. In repeated instances, nearly the third of a page is omitted, and in one case a whole page is blotted out. These omissions amount in all to about four pages when brought together. The reader, therefore, does not get the correct impression of the extent of these changes from the language here used in reference to them.

It is moreover asserted that only "a few sentences are *omitted.*" Any one would conclude from this, that the changes are confined simply to *omissions.* No one would ever dream of any other alterations, of the substitution of one word for another, or of one sentence for another. The impression made on the mind is simply that a few things have been left out, not that any thing *new* has been introduced. But this impression is not in accordance with the facts in the case, as will be seen hereafter. The work is altered in various ways. In some instances the author is not permitted to say what he does say; in others he is made to assert what he does not assert. The notice therefore conveys an erroneous impression to the mind of the reader.

It is also stated here that the "few passages omitted" are "ENTIRELY UNESSENTIAL *to the great object and general bearing of the work.*" This, we think, is no great compliment to the learned and discriminating author. His "great object" was to give us the History of the Reformation, and are we to conclude that he has introduced into his History four pages of matter wholly irrelevant to the great end which he had in view—entirely unessential to his "great object?" Who is to be the judge of this? The Secretary of the Society for foreign correspondence, or the learned author, with all the facts in the case before him? And besides, who that has read the work of D'Aubigne, has found there passages which are entirely unessential to the great object of the book? The sentences omitted are essential to the object of the writer, as the reader will see.

But there is another assertion yet in these notices which is still more strange. It is that these "few sentences omitted," are "NOT ESSENTIAL TO THE INTEGRITY OF THE WORK." What does this mean? How much may we take from a work without AFFECTING ITS INTEGRITY? As this is a matter of some importance, we will give it a moment's attention. The word integrity comes from the Latin, (in and tago i. e. tango,) and denotes the state or condition of that which is UNTOUCHED—of that from which nothing has been taken away. Thus we speak of the integrity of a year, or of territory, meaning the whole of it. If you take a single day from the year, or a single foot from the territory of our country, you affect its integrity. If we were to publish an edition of the Bible, and were to leave out the most unimportant sentence in the whole book, could we say that we had omitted nothing essential to the integrity of the Scriptures? Never. We might as well affirm that the whole of a thing does not include all its parts. The integrity of a book means its wholeness—its condition when untouched—when nothing has been taken from it. The word, therefore, does not admit of *subtraction.* To omit even "a few sentences" in it, and yet say that we have done nothing which affects its integrity, is entirely incorrect, and leaves a wrong impression on the minds of men. The integrity of the work of D'Aubigne is deeply affected by these changes. It is no longer the work, as it came from his hands. It does not speak at least, as he speaks in his History of the Reformation, as first published in this country. Its integrity *is gone.* We are sorry to say this, but the facts in the case force it from us. We are sure that the convictions of the reader will fall in with our own, when once we have placed before him a sample even of the changes which have been made in it. This is all that our limits will permit, and all that we propose to do.

In our examination of this mutilated edition, we shall compare it with the work of D'Aubigne, as first published in this country. We begin with the Preface. On page 8, "the net of the *hierarchy*" is changed into that of the "*Roman Church*," that is a part of the truth, is put in the place of the whole of it. Again, on page 9, the author says, "I apply the words religion of God to the truth, such as God himself has given it." This is made to read thus: "I apply the words, religion of God, to *the Gospel, with its ordinances*, as God himself has given it." Here again the meaning of the author is abridged. The Gospel denotes the glad tidings of salvation, revealed to man through a Mediator, including the character, actions, and doctrines of Christ, with the whole scheme of salvation, as revealed by him and his apostles. "The truth" is a much more comprehensive term, and embraces all revealed truth. Besides, what does the Gospel, *with its ordinances*, mean? Are not these ordinances a part of the Gospel? Can they be omitted without affecting the "integrity" of the Gospel? We have heard of Gospel ordinances, and the ordinances of the Gospel—but "*the Gospel, with its ordinances*," is new to us.

The author goes on to illustrate more fully what the three kinds of religion, of which he has spoken, are. "Hierarchism," he says, "is the religion of the priest; Christianity, the religion of God; and rationalism, the religion of man." This sentence is omitted. But why omit it? Is it not true that hierarchism is the religion of the priest, that it is devised by the priest, is for the glory of the priest, and in which a priestly caste is dominant? And is it not also true, that rationalism is the religion of man—the creature of his own corrupt heart? Why then conceal the fact? And especially, if it be true, as the author asserts, that there is no salvation, either for man or society, in hierarchism, or in rationalism? Is there a system of hay, wood, and stubble, that the fires of the judgment will consume, which the Tract Society is unwilling to point out to the deluded inhabitants of the earth? Is there an error so fundamental as to exclude all who embrace it from eternal life, which that Society cannot touch? Is its arm so short that it cannot reach the delusions of hierarchy and of rationalism?

We leave the Preface, and pass on to the body of the work. In vol. I., p. 20, the author says: "The doctrine of 'the Church,' and of the necessity for its visible unity, which had gained footing, as early as the third century, favored the pretensions of Rome." This sentence is thus mutilated: "The doctrine of the visible unity of the Church was made to favor the pretensions of Rome." Here the doctrine of "THE CHURCH" is excluded. The author is not allowed to tell us how early this IRON BED began to be formed in the Church, nor is he permitted to say that this doctrine of "the Church," and of the necessity for its visible unity, DID FAVOR the pretensions of Rome. His remark is tortured into this: The doctrine of the visible unity, &c., WAS MADE to favor these pretensions, i. e., by being perverted. This, we take it, is not what the author asserts.

In the same connexion, D'Aubigne says, that originally a living faith in the heart was the great bond which bound the members of the Church together, and by which all were joined to Christ as their one Head, and adds, "But various causes ere long conspired to originate and develop the idea of a necessity for some exterior fellowship." This is mutilated so as to read thus: "The idea of a necessity for some exterior fellowship SOON BECAME PARAMOUNT." But paramount to what? There is no other "idea" in the context to which this became superior. The amount of it is, therefore, that this "idea" soon became paramount to the living faith in the heart! All ALLUSION to the causes which originated and developed this idea is omitted, because THE CAUSES themselves are to be excluded. We give the paragraph here, as it shows the peculiar sensitiveness that prevails in certain quarters, and which ruled out these historical facts. "Men," says the author, "accustomed to the associations and political forms of any earthly country, carried their views and habits of mind into the spiritual and everlasting kingdom of Jesus Christ. Persecution, powerless to destroy, or even to shake the new community, compressed it into the form of a more compacted body. To the errors that arose in the schools of deism, or in the various sects, was opposed the truth, 'one and universal,' received from the apostles, and preserved in the Church."

On the same page the author says, that when faith in the heart no longer knit together in one all the members of the Church, "then it was that other ties were sought, and Christians were united by means of bishops, archbishops, popes, mitres, ceremonies, and canons. The living Church, retiring by degress to the lonely sanctuary of a few solitary souls, an exterior Church was substituted in place of it, and installed in all its forms as of divine institution—salvation no longer flowing forth from that word, which was now hidden." This whole paragraph is blotted out, the connection between what precedes and follows it is broken, and thus the full meaning of the author is hidden from the eyes of men. And what reason is there for this omission? The facts here ARE FACTS—are admitted historical truths. Why conceal them? They are essential to a full and correct understanding of the modus in quo of this visible unity of the Church.

D'Aubigne connects another error, directly with the one just mentioned, as its legitimate consequent. "As soon," he says on page 21, "as the notion of a supposed necessity for a visible unity of the Church, had taken root, another error began to spread—namely, that it was needful that there should be some outward representative of that unity." The connection of this error with that which preceded it and caused its existence, is omitted, and the sentence trimmed down into this,—"Another error soon began to spread—namely, that it was needful that there should be some representative of that outward unity." The author makes "outward" qualify representative. The Tract Society has transferred it to the word "unity." The connection of these two errors is a most important historical fact. The author makes the former the cause of the latter. "As soon," he says, "as the one had taken root, the other began to spread." Why, we ask as Protestants, why conceal this truth? Why not permit the reader to see how the Pope succeeded to an authority which Peter never possessed? how he obtained, as the pretended "heir of the fisherman of Galilee," his dominion over men—his lordship over a spiritual heritage? It is indeed a fact, painful to some, but still a fact of mighty warning—that the union of Christians by means of bishops, archbishops, mitres, ceremonies, and canons, brought Popery into being—caused the existence of that spiritual despotism, which for so many ages has set its crushing foot upon the neck of prostrate millions. The dearest interests of men in time and eternity, demand that this fact be proclaimed over the wide earth.

On page 31, the author says that "all Christians," at first, "were priests of the living God, (1 Pet. ii. 9,) with humble pastors for their guidance." These "humble pastors" are changed by the Society into humble "*apostles* and *teachers*,"—and "peculiar privileges in the sight of the Lord," elevated into "*divine prerogatives.*" We wonder almost why the Society did not substitute for "pastors," the three orders of "*bishops, priests*, and *deacons.*" It would not have been a whit more unwarrantable, than the liberty which has been taken.

In vol. II., p. 87, we are told that Luther shook, to its very foundation, the papal monarchy. But we are not permitted to know *how* he did this. "The truth, which had been hidden from the Church, even from its first ages," is concealed from us by the Society—"the truth, which Luther powerfully set forth at the outset," and by which he shook Popery into the dust, namely, "*that there is no such thing*," *in the Church of Christ*, "*as a priestly caste.*" We have the agent and the result of his action, but *the means* by which he gained that result is withheld from us.

Page 111, Luther, after explaining the true nature of the Lord's Supper, says the author, "passes on to baptism; and it is here especially that he establishes the excellence of faith, and makes a powerful attack upon Rome. God, he says, has preserved to us this sacrament alone pure from human traditions. God has said, he that believeth and is baptized shall be saved. We should expect in this connection that Luther would speak of infant baptism, and so he does, but not in the Tract Society's edition of this work. The paragraph directly connected with what precedes it, and intended to affect the positions he had taken—and one in which he fully justifies infant baptism by reference to the word of God—is thrown out. By this omission, Luther is made to confine baptism to believers. This *suppresio veri*, therefore, is in effect a *suggestio falsi.* On the next page, Luther continues, "If the Christian really finds all his salvation in renewal by baptism, *through faith*, what need has he of the prescriptions of Rome?" Here the words "by baptism" are omitted, and the passage thus stripped of its import and its object, might as well be thrown away.

In Vol. III. 32, the author says—"It is the *Episcopal authority* itself that Luther calls to the bar of judgment, in the person of the German primate." Here the words in italics are changed into "the *authority of Rome*," and changed too, we must say, at the expense of historical truth. Again, on page 36, half of the meaning and force of Luther's remark about the Archbishop is taken away, by rejecting the words "*and his Episcopal state*," and the Reformer is made to exclude that dignitary from the way of salvation, for simply "holding on to his pretensions as Cardinal," which is but a part of the truth.

The words "Anabaptist" and "Anabaptism," as it would seem, are peculiarly offensive to some element in the Tract Society. They are, therefore, wholly excluded from this edition, as far as we can see, though they frequently occur in the original work, and are essential to a correct understanding of the author, and of the history of the times described by him. In the place of these well known historical terms, we have "the enthusiasts of the day"—"the fanatics of the times," and other like circumlocutions. These changes often obscure the meaning, and in other ways do signal injustice to the author. But this is not all. He is not even allowed to state the historical fact that "a new baptism" was one of the things insisted upon in the preaching of these "fanatics," and that it was "the instrument" by which "they gathered their congregations." All allusion to this subject is suppressed, no matter what chasm it makes in the narration of facts, or what connection it breaks in the reasoning of the author. Hence, on page 59, we are told that "Melancthon's perplexity and uneasiness continued to increase." But the cause of this fact is concealed. "It was not so much the visions" of these "enthusiasts," "as their doctrine concerning Baptism, that disturbed him." Why withhold this simple historical fact?

On the next page, the author tells us that "Carlstadt did not receive many things taught by the new teachers, AND ESPECIALLY THEIR ANABAPTIST DOCTRINE." The words here in small capitals are thrown out by the Society, and the sentence rendered wholly indefinite, and the object of its insertion taken away. On page 308, the author calls George Jacob "the impetuous Anabaptist." The Tract Society dignifies him with the title of "the impetuous LEADER." The writer says, that this man constrained many "to receive his baptism"—which is changed to the words, "to join him." The author informs us that Grebel, one of these fanatics, came to St. Gall, "AND, ON PALM SUNDAY, PROCEEDED TO THE BANKS OF THE SITTA, attended by a great number of his adherents, WHOM HE THERE BAPTIZED."—In this sentence, all the words in small capitals are omitted, and thus the meaning of the author is entirely changed. On the same page we have the important and definite piece of information that Zuingle, resolving to oppose the disorders of these fanatics, "composed a tract," but on what subject the reader is not permitted to know. The author says that "he composed a tract on Baptism." But this fact is concealed by the Society.

It is singular to what straits the Society has been driven, in order to accommodate "the enthusiasts of the day." The Anabaptist, who exclaims, on page 309, "Give us the Word of God," has his name changed into "ONE" who was present. And again, when the Anabaptists cried out, "Away with the book,"—it is "the multitude" who do this. It is not quite certain, however, that they were the multitude on that occasion—but we let this pass. On the same page, the author says, that near St. Gall there lived an aged farmer, John Schucher, with his five sons, and that the whole family, including the servants, had received "THE NEW BAPTISM." The words in small capitals are changed into "the new religion," by the Society. The author, moreover, informs us that "on Shrove Tuesday they invited a large party of Anabaptists to their house." This is trimmed down to "a large party" simply, but of whom we are not informed, nor are we allowed to find it out from any thing stated in reference to the bloody scene, which occurred on that occasion. Hence, we have on the next page, "Their father, brothers, and others of the company," and not the other Anabaptists, as D'Aubigne states it.

On page 312 of this mutilated edition, we are told that "undoubtedly a spirit of rebellion existed." But where did it exist? Among whom? This fact is concealed. The reader is not even told that it existed among the "enthusiasts of the day," "the fanatics of the times," nor among "the independents," nor "the multitude," nor "others of the company," nor "those," nor "these," nor any other of the names or circumlocutions, by which the Anabaptists are here called. The author says it existed among the Anabaptists. This makes all plain, and leaves the guilt of rebellion where it "undoubtedly existed,"—separates the innocent at once from the guilty.

On page 316, the author states, that "when Luther saw enthusiasts, who pretended to inspiration, destroying images, rejecting baptism, and denying the presence of Christ in the Eucharist, he was affrighted. This sentence is altered so as to read thus, "When he saw enthusiasts, who pretended to inspiration, *attacking the external ordinances of the Church*, he was affrighted." This, we think, caps the climax. Is this, may we ask, the meaning of the author? Is "destroying images" the same as "attacking the external ordinances of the Church?" Is a denial of "the presence of Christ in the Eucharist" an attack upon the ministry of the word? But we are not quite sure that we understand what "the external ordinances of the Church" are. We are accustomed to speak of the ordinances of the Gospel, meaning those institutions which are of divine appointment, and which relate to the worship of God, such as baptism, the Lord's supper, the preaching and hearing of the Gospel, public prayer, singing, thanksgiving, and the like. But "the external ordinances of the Church" is an expression to which our ear is not familiar. We should also like to ask what the *external* ordinances of the Church are in distinction from the *internal.* Perhaps in the next edition of this work, which is soon, as we learn, to be issued by the Society, our ignorance may be enlightened.

But we have yet more serious matters to dispose of. On page 307 of this altered edition, we find the following declaration, "The baptism of infants is a horrible abomination—a flagrant impiety—invented by the evil spirit and by Pope Nicholas II." Reader, pause here a moment, and look at this terrible sentence—INFANT BAPTISM AN INVENTION OF THE DEVIL!!! And this, too, in a book published by the American Tract Society!—a Society that has altered this work at will—that has not allowed one syllable in favor of infant baptism to remain in the book—that has blotted out the fact even that Luther was baptized in infancy—that he believed in this doctrine—and that Zuingle even wrote a tract on baptism! But we have not yet reached the climax of this injustice. The author informs us, on page 310, that a public discussion took place at Zurich, "in order to content the Anabaptists, who were constantly complaining that the innocent were condemned unheard." In the Society's edition, it is to content "THOSE" who were constantly complaining, &c., and leaves it wholly indefinite who the complainants were. We are told that there was a discussion, but the subject of that discussion is withheld. The author says that "The three following theses were put forth by Zuingle and his friends, as subjects of the conference, and triumphantly maintained by them in the council hall:—

"The children of believing parents are children of God, even as those who were born under the Old Testament; and consequently they may receive baptism.

"Baptism is, under the New Testament, what circumcision was under the Old. Consequently, baptism is now to be administered to children, as circumcision was formerly.

"The custom of repeating baptism cannot be justified either by examples, precepts, or arguments drawn from Scripture; and those who are re-baptized, crucify Jesus Christ afresh."

All this is suppressed. And yet the fanatics, whose errors these theses were intended to meet and refute, are allowed to denounce infant baptism—to call it "a horrible abomination—A FLAGRANT IMPIETY, INVENTED BY THE EVIL SPIRIT, AND BY POPE NICHOLAS II." We complain of this as singular injustice. Five-sixths of the denominations represented in the Tract Society believe in infant baptism—look upon it as an institution of Jesus Christ—and yet, for the sake of the one-sixth, the feelings of all the rest are wounded and insulted by the blasphemy, that infant baptism is an invention of the devil! To complete this injustice, we are told, in the next paragraph, that "they did not confine themselves" (in this discussion) "to questions purely religious." But to whom does the word "they" refer? As it here stands, it may refer to the disputants on that occasion. This, however, is true only in part. D'Aubigne says, "the Anabaptists did not confine themselves to questions purely religious." This is plain, and shows us who in that discussion "flew the track," and covered their retreat by interposing between them and their opponents the hay, wood, and stubble of things foreign to the questions before them.

We close our examination of this edition of D'Aubigne, with one more instance of singular injustice. We refer to the ordination of Farel, on pages 437 and 438. It is stated that Farel had not regularly entered the ministry, when he received a call to labor in a particular sphere—that Œcolampadius pressed him to accept this call, and, calling upon the Lord, ordained him. So much is stated—but the reasons for this act—its justification—is suppressed. We give this omission entire, that the reader may see the GLARING INJUSTICE which it does alike to the author, to Œcolampadius and Farel, and to the cause of truth. "If, in order to a valid ordination, Rome requires the imposition of the hands of a bishop deriving uninterrupted succession and descent from the Apostles, she does so because she sets the tradition of men above the authority of the Word of God. Every Church in which the supremacy of the Word is not acknowledged, must needs seek authority from some other source—and then, what more natural than to turn to the *most revered servants* of God, and ask *of them* what we do not know that we have in God himself? If we do not speak in the name of Jesus Christ, is it not at least something gained to be able to speak in the name of St. John, or of St. Paul? One who has with him the voice of antiquity, is indeed more than a match for the rationalist, who speaks only his own thought. But Christ's minister has yet a higher authority. He preaches—not because he is the successor of St. Chrysostom or St. Peter—but because the word which he proclaims is from God. Successional authority—venerable as it may appear—is no more than a thing of man's invention, in place of God's appointment. In Farel's ordination, we see nothing of successionally derived sanction. Nay, more, we do not see in it that which becomes the congregations of the Lord—among whom every thing should be done 'decently and in order,' and whose God is 'not the God of confusion.' In this case there was no setting apart by the Church; but then extraordinary emergencies justify extraordinary measures. At this eventful period, God himself was interposing, and Himself ordaining, by marvellous dispensations, those whom he called to bear a part in the regeneration of society; and *that* was an ordination, that abundantly compensated for the absence of the Church's seal. In Farel's ordination, we see the unchanging Word of God entrusted to a man of God, to bear it to the world; the calling of God, and of the people, and the consecration of the heart. And perhaps no minister of Rome, or of Geneva, was ever more lawfully ordained for that holy ministry."

We pause here. We have by no means exhibited *all the alterations* made in this edition of D'Aubigne; but we have adduced enough to show the character and extent of the changes. And in view of what has been shown, we ask if the several statements in the notices of this work be correct? Are the changes confined to the notes, or to omissions? Have *a few* sentences only been left out? And do these changes not effect the integrity of the work? If such changes as we have exhibited do not, in the view of the Tract Society, affect the "INTEGRITY" of this work, what confidence can the community repose in the judgment of those who conduct its affairs? If the words and sentiments of an author may be changed—if he is not permitted to say what he does say; and if he is made to assert what he does not assert, and yet the position be true, that nothing has been done which detracts from "the object," or affects the "integrity" of the work,—then what can be done that will do this?

We cannot forbear asking another question in this connection. Why have these changes been made? for whose sake? Are we to take these as a specimen of what any one of those denominations represented in the Tract Society would do with the pages of history, if it could? What one of them will say that these alterations have been made at its bidding? No one, we venture to say. They have not been made to please the Presbyterian and Congregational denominations. That the Episcopal and Baptist demand such changes, we will believe only when forced to do so by their open declaration to that effect. The leading papers which advocate the interests of these two denominations have spoken of D'Aubigne's History, as first published in this country, in terms of the highest commendation. The Episcopal Recorder, of March 12th, 1842, thus speaks of the author and his work:—

"As a man of learning and enlightened piety, having access to all the great libraries of Europe, and availing himself of many unpublished documents and manuscripts, belonging to the sixteenth century, which have been carefully

preserved for these two hundred years, he seems eminently qualified to bring out a history of this sort. The times demand a new evolving and revision of the facts connected with the Protestant Reformation. *We particularly rejoice* at the appearance of a work on this subject, coming from so gifted a pen as that of D'Aubigne's. There are some things, in which we should not agree with the *opinions* of the writer. But we believe his FACTS are truly stated and are to be relied on. Take him all in all, he certainly is a very candid historian, and exceedingly catholic in his feelings. We hope that these volumes will be VERY EXTENSIVELY CIRCULATED AND READ."

The Baptist Advocate, of the same year, thus notices the work:—

"The candor, impartiality, and discriminating judgment, are manifest on every page. We are not accustomed to employ such unqualified terms, but we doubt not that the reader of the work will find them justified by its excellences. Few works of equal merit have ever been published."

Other papers of these donominations have spoken of the work in terms of similar commendation. Why then, we ask, these omissions and alterations? For whose sake have these pages of history been mutilated? Who objects to the circulation, by the Tract Society, of this work unchanged? It is time the community knew this. If there be a denomination among us, which would thus put its effacing fingers on the pages of history, if it could do it with impunity, let it not find that impunity in the bosom of the Tract Society. Ay, if the facts of history bear hardly upon it, and give it trouble, let it not seek to avoid this by blotting out those facts. It may borrow comfort from whatever quarter it pleases. It may forget the pain by fixing the thoughts upon that which it would have to be true. If it chooses, it

"May wallow naked in December's snow,
By thinking on fantastic Summer's heat;
Or hold, if it can, a fire in its hand
By thinking of the frosty Caucasus."

But let it not, in its nakedness, attempt to conceal that snow, however cold it may be to its limbs. Let it not, in its paroxysms of pain, try to smother up or extinguish that fire. No. There is fire there, and it will remain there, and burn on, till it blazes up to heaven, and fills the world with its light and its heat.

There is a great question of morality, as we think, concerned in this matter. Is it right, we ask, thus to mutilate the work of any man? If we publish the work of any one, and call it his work, let it be his work. To mutilate it—to suppress a part—to make him say what he does not say—and what perhaps he never would have been willing to say—is, as we view it, wholly unjustifiable. It does evil, and only evil. The man who reads such a book can feel no confidence in its statements. For they may be the statements of the author, or they may not. Doubt, therefore, may exist, where he wants certainty. The man who reads the Tract Society's edition of D'Aubigne, is told in the beginning that "*a few* sentences, not essential to the integrity of the work, are *omitted*." Of course he concludes that all he reads is from the author—but this is *not* true, as we have seen. The reader is, therefore, deceived; and deception is wrong. In all respects then, we say, let a man's work remain as it is. Mutilation we abhor, and especially that which has been made in the present case. A foundation, which is not long enough and broad enough to accommodate the whole of D'Aubigne, is no praise to the catholicity of the nineteenth century—and no honor to the spirit of Protestant Christianity.

But it has been asked with apparent surprise, "Why all this stir about the alterations in D'Aubigne? It is nothing new. It is just what we have always done with the books which we publish." Very well; if this be so, and most fully do we believe it, we are glad that the mutilations of this work by the Tract Society are beginning to open the eyes of men, and are leading them to see the wrong in this case and to condemn it. But it is said, moreover, in vindication of these changes in D'Aubigne, that "the alterations are few"—that "they do not in all exceed four pages," and this in "a work of some thirteen hundred pages." This, as it seems to us, is a very weak defence. How much of omission or alteration would it require to change the whole face of history? Alterations to the amount of four pages, might falsify a thousand. The omission of a single word may change the whole bearing of a sentence. How much of a change would be necessary in order to blot out the doctrine of the Trinity from the Bible? The question is not, therefore, so much as to the amount blotted out or mutilated, as to *what* has been omitted or altered. It is not upon the quantity taken by any one from the Bible, that the tremendous issue in the close of Revelation turns—but upon the question whether he takes any thing at all from the pages of inspired truth. If he may take away one syllable, with impunity, he may take away the whole. On the same principle, if the Tract Society may with propriety, omit one sentence, or change one line of an author, it may omit or change his work to any extent. The amount changed does not affect the morality of the act.

A word more, and we have done. To the Tract Society, confined within its appropriate sphere, we have none but the most friendly feelings. We like it as a Tract Society, and will ever be ready, as we always have been, to the extent of our ability to sustain it. But we must say candidly, that if it is to become a BOOK MUTILATING society, as it has to some extent become, then, for one, we can have nothing at all to do with it. In this feeling we know that we are not alone. The alterations made by the society in D'Aubigne, have given serious offence to some of its best friends. And if such work be continued, we predict that ere long there will be "none so poor as to do it reverence."

NOLLEKINS.

GREAT PRINCIPLES.—Love to God, charity to man, purity and humanity, are the highest perfections that either men or angels are capable of, the very foundation of heaven laid in the soul: and he who hath attained them, need not desire to pry into the hidden rolls of God's decrees, or search the volumes of heaven to know what is determined about his everlasting condition, but he may find a copy of God's thoughts concerning him, written in his own breast.—*Scougal.*

CHRISTIAN DILIGENCE.—Man has but one state of probation, and that of an exceeding short continuance; and therefore since he cannot serve God long, he should serve him much; employ every minute of his life to the best advantage; thicken his devotions; hallow every day in his callendar by the religious exercises, and every action in his life by holy reference and designments: let him make what haste he will to be wise, time will outrun him.—*J. Norris.*

Travels in the Track of the Ten Thousand Greeks, being a Geographical and Descriptive Account of the Expedition of Cyrus, by W. F. Ainsworth, (J. W. Parker, pp. 248,) is a work which gives much additional interest to the celebrated narrative of Xenophon, and as such will be welcomed by every student of ancient history. Mr. Ainsworth was engaged, as surgeon, in the late Euphrates expedition, and appears to have been peculiarly qualified for the task which he has undertaken. A good original map accompanies the volume.—*Eng. Ch.*

Communications.

For the Churchman.

Consecration of Missionary Bishops.

Mr. Editor,—In your paper of the 2d ult. I read an article signed "T. L.," purporting to give an account of the recent consecration of the Missionary Bishops in St. Peter's Church, Philadelphia. The communication awakened in me feelings of surprise and grief. I was surprised that any Churchman should be willing so to misrepresent the simple, yet solemn and impressive ceremonial of the consecration service; and I was grieved, deeply and unfeignedly that, just after the delightful issue of our General Convention, there could be one so reckless as to send forth to the world language, calculated as that was, to kindle afresh those fires of suspicion and distrust, which we all fondly hoped the debates of the Convention had done much to extinguish.

Having been myself, though most unjustly, suspected of Romanising tendencies, I feared at once, that the article of "T, L." would be attributed to me, from the agreement between the initials chosen, and those of my own name. More recently I have been informed that such is the fact, and that far and wide the article has been charged upon me, and that too, coupled with strong language of censure and condemnation. As I have already suffered quite sufficiently from false impressions of my views and principles, growing out of a misapprehension and misunderstanding of well known events connected with our last Diocesan Convention, I feel compelled to protest against being loaded any more heavily, at least that I be not burdened with the sins of others. There is no one who has a greater contempt than myself for that mawkish taste, which manifests itself in some, who love to speak the language of Rome, and who are hankering after papal pomposity. Let me assure your readers, Sir, that such dispositions find no encouragement with me.

I trust, Mr. Editor, that I shall not be thought by any one over-sensitive in thus addressing you. My only apology for coming before the public, and for calling its attention to one so young and unimportant as myself, must be found in the consideration that there is nothing dearer than one's character and reputation, and that it is a serious injury which he is called to sustain who, from his earliest professional career, is made to bear up against suspicions, extravagant as they are unfounded, and a distrust which makes him an alien from his brethren.

But to this disavowal I am impelled, not only by an anxiety to secure my own reputation from further and most unjust aspersions, but also by a desire, so far as my feeble instrumentality may go, to wipe off from the General Theological Seminary the stain which it has been sought, in some quarters, to fix upon it, as encouraging the spirit which prompts to these extravagancies. All who are fully acquainted with the teaching of that noble Institution, must be aware how utterly unfounded is every such accusation. Among the graduates of that Seminary, I shall ever look with most confidence for the readiest rebuke of all popish corruptions of the truth; all distortions of the primitive, Catholic system, and let me also add, all attempts to introduce into the Church's vocabulary the pompous and inflated verbiage so peculiar to Rome.

Begging your indulgence, Mr. Editor, for thus trespassing upon you with what may appear to yourself a trifling matter,

I am, very faithfully, yours, &c.,
THEO. B. LYMAN,
Rector of St. John's Parish.

Hagerstown, Nov. 30th, 1844.

P. S. The Episcopal Recorder, having published the article to which the above refers, will oblige me by giving this also an insertion.

T. B. L.

For the Churchman.

Episcopal Visitation.

Mr. Editor,—Now that the late "Episcopal Visitation" has fully established the "doctrinal soundness" of the General Theological Seminary, and effectually dissipated the fogs and mists into which that noble Institution of the Church had been inveloped by the silly and idle rumors of "Oxfordism," "Puseyism," and the like; allow me to bring to the notice of your readers a document which appears in the pamphlet, giving to the Church an account of said "Visitation." I allude to the "dissent of a minority of the Board of Trustees from the foregoing (Triennial) Report," and which is signed by three Bishops, three Presbyters, and one Layman. So far as my observation extends, I am satisfied that this document has produced a very erroneous impression as it regards the *final vote* in the Board of Trustees on the adoption of the Triennial Report. I do not by any means wish, or intend to convey the idea that this erroneous impression, for such it undoubtedly is, was designedly made; far from it. But still, such an injury has been done, whether designedly or otherwise it matters not; the effect is precisely the same. I do not wish to fan the embers of an expiring flame in the Church, but is it not due to simple truth, and even handed justice, that this matter should be set right? Seeming so to me, I will endeavor in my plain way so to do.

The dissentients state correctly, that action on the Triennial Report was postponed until after the reading of the report of the committee appointed at the June meeting of the Board to "investigate certain resolutions passed by the Convention of South Carolina touching rumors prejudicial to the Seminary." I may perhaps as well say, although not exactly pertinent to the purpose for which I write, that the yeas and nays being demanded upon the motion to discharge said committee, the vote stood *forty-six* in the affirmative, and *eight* in the negative, thus leaving the whole subject where it of right belonged, in the hands of the Bishops as the only properly authorized Visiters of the Seminary. There voted in the affirmative, eight Bishops, twenty-three Presbyters, and fifteen Laymen; in the negative, two Bishops, five Presbyters, and one Layman. The Board then proceeded to the consideration of the draft of its report to the General Convention. The Rev. Dr. Anthon then moved to strike out of the report the following words: "The Trustees feel themselves justified in adopting in regard to the whole course, the language of the report made in June last, by the committee on the final examination of the students," together with the quotation made from that report as follows: "In addition to the testimony grounded upon the performance and proficiency of the students of the several classes, the committee desire respectfully and explicitly to state, that not only the whole course of study pursued, but the whole tenor and tone of the sentiments elicited from the students by the questions of the Professors, appeared to be in perfect accordance with the doctrines, discipline, and worship of the Church; and such as were calculated to sustain its elevated character, and command the public confidence and respect." The yeas and nays on this motion were not demanded; but it was rejected by a large and decided majority, judging from sound. Then the Rev. Paul Trapier of South Carolina, whose friendship and good will to the Seminary has never been doubted so far as I know, moved to strike out of the last paragraph the following words: "In conclusion the Trustees feel assured that the General Theological Seminary has never been in a more healthful condition than it is at the present time." On this motion the yeas and nays were demanded, and resulted as follows: yeas twenty-five; nays twenty-six; so the motion to strike out was lost. To any one not actually present to hear and see all that was said and done, it might well seem, at first sight, and without explanation, from the fact that the names of so many of the old and well tried friends of the Institution appear as voting in the affirmative, that there had been indeed a sad loss of confidence—a loss which, if real, would not only have been greatly to be deplored, but a conclusive evidence that all was not right within the walls of our Seminary. But most happily, we know of a certainty, that was far—nay, as far as it could possibly be—from the true state of the case. If the words proposed to be stricken out by Mr. Trapier had merely affirmed the present healthful condition, instead of asserting that the "General Seminary *had never been in a more* healthful condition than it is at *present*," I am fully persuaded there would have been no difficulty on the subject. But those words "have NEVER been in a MORE healthful condition than at PRESENT," were comparative—and affirmed a fact which many of the best friends of the Seminary were unable to *verify* at the moment*—and hence their vote in the affirmative from conscientious scruples. The majority who voted in the negative had no such scruples, because they honestly believed that the fact affirmed was literally true. And have not subsequent official investigations and examinations proved incontestably that they were right? Let those judge who will take the trouble to give the pamphlet entitled "Episcopal Visitation," &c., a careful perusal. The question then being put *upon the whole report without amendment*, the same was adopted and ordered to be transmitted to the General Convention. Now upon this *final* and most important motion the yeas and nays were *not demanded*. By sound the report was adopted by a large and most decisive majority. There was no *recording* of votes on this motion at all. The minority who had contended skilfully and energetically to carry their favorite measures, having been signally defeated in their efforts, were no doubt disheartened; and so far as my recollection serves me, if there were any noes at all, they were so faintly uttered as to be quite inaudible, at least to the present writer. To me this course on the part of the minority seemed not only quite natural, but very proper. For where was the use of contending against such odds? But now, Mr. Editor, comes the gravamen of my objections to the language of the dissentients as quoted from the last paragraph of their document. "In the present instance, and in a Board composed of ten Bishops, twenty-seven Clerical, and fifteen Lay Trustees, on the *motion for adopting the Triennial Report* being put, (the underscoring is mine,) five Bishops, fourteen Clerical, and six Lay Trustees *recorded* their votes against the report in its present form; and that it was *consequently adopted by a majority of one* only in its present form." By what mental hallucination such a gross and palpable error was committed as is contained in the foregoing quotation, I am utterly unable to comprehend. Most certainly, Sir, no such *recording* of votes as is here spoken of occurred—no five Bishops, fourteen Clerical, and six Lay Trustees ever *voted* audibly so as to be heard, much less *recorded* their votes against the Triennial Report on the final question of its adoption. Sir, this whole affair as stated in the quotation above, is a clear and indisputable mistake. No such thing occurred. It was on the motion of Mr. Trapier to strike out the *comparative* portion of the last paragraph in the report—that the votes of the five Bishops, fourteen Clerical, and six Lay Trustees were given and *recorded*—and not upon the motion for the *adoption* of the report. The real *test question* was the motion of Dr. Anthon to strike out the commendatory remarks of the committee on the *final examination*, &c., which, as I have before said, was lost by a very decided majority. I regret it very much, Mr. Editor, but I do not see how the dissentients are to extricate themselves from this dilemma. Perhaps it may be said that because the Bishops, and Clerical and Lay Trustees before alluded to, voted in *favor* of Mr. Trapier's proposition, they *virtually voted against* the adoption of the Triennial Report "in its present form," and so attempt to excuse themselves from all unpleasant imputations. Perhaps this would be a correct process of reasoning. It may be right; not being well skilled in logical legerdemain, I am not probably a competent judge. But it does appear to my plain, unsophisticated common sense to be, at least, a departure from that direct, straightforward manner of saying things which honestly seeks to produce no other than the right and true impression. But although I thus write, Mr. Editor, I cannot find it in my heart to believe that the dissentients intended or designed to convey the erroneous idea that the Triennial Report was "adopted by a majority of *one* only;" yet it is an undoubted fact that such an idea has been conveyed, and I doubt not, extensively believed. Does not then truth and justice *imperiously demand* the correction of so grave and obvious an error? Are we to be restrained from doing so by any feeling of tenderness towards gentlemen who should have been too cautious and careful to commit it? If, Sir, you agree with me on this point, please let this communication have place in the forthcoming "Churchman," and oblige one who sincerely desires that the "right" shall always prevail.

ANOTHER LAY TRUSTEE.

* One Trustee who voted for Mr. Trapier's motion *expressed* to us this reason for his vote, and another *expressed* (privately), as a reason for the like vote, in his own case, his dissatisfaction with the course of instruction in the department on Biblical Interpretation.—*Ed. Churchman.*

For the Churchman.

Some Friendly Remarks on an Article in the Churchman, N. Y., headed "Stone Altars," and copied from the English Churchman.

My Dear Sir,—There is one sentence in the article alluded to, with regard to which there cannot be the slightest difference of opinion among sound Churchmen, to wit: "*We are not bound to go one step beyond the last revision of the Prayer-book.*" I must confess that the writer on Stone Altars seems to have wandered occasionally from this wholesome axiom.—With all the help he can derive from the Roman Missal, I think he has failed to establish the fact, that a Communion table, with a marble slab surrounding a wooden frame, or that a table entirely of stone or marble, is *consequently* an altar *in a sacramentally, sacrificial sense*. The little slab, let in for the purpose of supporting the elements, (the Papists' real sacrifice as they suppose,) makes against him and not for him. It is done for a strictly devotional or ceremonial purpose. How is this to be compared to the circumstance of many of our Churches being furnished with Communion-tables of the same handsome and costly material that is to be found in the private-houses of our people, in centre and pier-tables? They like to see as good things in the house of God, as in their own. If they could make the frame work of solid gold and the slab of diamond, there are, thank God, some who would not think the "very costly" material too precious for God's service. Having said this, we say the simple truth. As to supposing that those good people who have provided marble tops to modern Communion-tables, did so, as more proper for sacrificial or oblational purposes, we all know it is no such thing.

Let us go back to the stone-altar-writer's excellent axiom, *Adherence to the Prayer-book*. Where is there *one word* about an *altar* in it, from beginning to end, in reference to the Lord's table? It is most studiously avoided, and that by the last reviewers. The English Coronation Service is no part of *the Prayer-book* of the United Church of England and Ireland. Neither clergy nor laity have subscribed to it. Comparatively few have even seen it. It is very deficient in authority as compared with the Service-book. To make any thing from it, it should be proved of binding authority, and that it called the holy table an altar, in reference to a supposed *sacramental sacrifice*, as also that the *prayers* of the service were *not* offered up thereat. Let us *hold to the Prayer-book.*

It is a well established fact, that in former times the *prayers* (saving the litany, some baptismal and some marriage prayers) were also OFFERED UP at "the Lord's table," which may, therefore, be well called an *altar*. It serves to remind us that those unsightly absurdities of Puritanic origin—the reading pews or reading desks—are a *pure* innovation; and that the sooner we can safely get rid of these new altars the better. We read of the priest weeping between the porch and the altar, (as anciently represented in the Litany,) but nothing about the altars in the plural.

Again: onr Lord speaks of bringing GIFTS to *the altar*, (while the temple was still standing.) And His Apostle speaks of those serving at the altar being partakers with the altar, thereby meaning the *Jewish* priesthood, and inferring from thence that the Christian priesthood were to be maintained by the ministration of the Gospel. But still the Apostle does not call the Lord's table the altar. Where he does speak of it he calls it "*The Lord's Table*," neither more nor less. (See 1 Cor. x. 21.) Since the *gifts* of the faithful and their alms are "humbly presented" on *the Lord's table*, and since their prayers ought to be there offered, *it is well called an altar*. But neither in the Prayer-book, nor yet in the Bible is the Lord's table once called an altar.

True, "WE HAVE AN ALTAR." All praise and thanks to the Lord God Almighty for his unspeakable gift! "We have an altar," an altar, THE CROSS, whereon the Son of Man, the Son of God "our passover was sacrificed for us!" In a *sacrificial* sense true Churchmen, true Catholics, can know no other. Let us bear our "reproach," and follow Him without the camp. (See Heb. xiii. 10, 11, 12, 13.)

I copy some very judicious observations from the Irish Ecclesiastical Journal, on the subject of *the meaning of the word* "OBLATIONS" *in the prayer for the Church militant.**

* "The meaning of the word 'Oblations,' in the prayer for the Church Militant, has been latterly much misunderstood. It has been erroneously supposed to mean the unconsecrated elements of bread and wine. For such a meaning there is not a shadow of proof, either direct, or by the meaning of the most distant implication in our Liturgy, but abundant proof that such is not the meaning. Such a mistake might, perhaps, have been passed over, if it had not led to undue respect (I had almost said *reverence*) being paid to the unconsecrated elements. * * * In the Offertory, in the first rubric, after the sentences to be said during the collection, we read the following words: 'Whilst these sentences are in reading, the deacons, churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, *and other devotions* of the people,' &c. Now, what is the meaning of the word '*devotions*' in the rubric? It is needless to say, that it is not to be taken in its usual sense. It means *res devotas*, or *res oblatas*; res oblatæ being the genus, and res devotæ the species, as being more limited in its extent and application, signifying 'things offered *for the service of God*.' It is clear that it cannot signify *alms*; and it will appear below that these offerings were made *in money*, but for what purpose? This will appear from the sentences, which are peculiarly appropriated to these offerings, such as, 'Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof,' or, 'Who feedeth a flock, and eateth not of the milk of the flock?' 1 Cor. ix. 'If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?' 1 Cor. ix. 'Do ye not know that they who minister about holy things, live of the sacrifice, and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel.' 1 Cor. ix. 'Let him who is taught in the word minister unto him that teacheth in all things.' Gal. vi. There are other sentences of a mixed character, which apply to both alms and offerings. The above are those which apply to offerings alone, and show that they were intended for the support of the ministers of God's word.

"Such offerings for the clergy were of two kinds, as we gather from the rubrics relating to the Offertory itself. First, those payable by custom, with reference to which we find the following rubric at the end of the Communion Service:—'And yearly at Easter, every parishioner shall reckon with the parson, vicar, or curate, or his or their deputy or deputies, and pay to them or him all ecclesiastical duties, accustomably due them, and at that time to be paid.' There were also the *voluntary* offerings made, as we have seen at the Offertory. These and the alms were to be collected by the deacons and churchwardens. May we not reasonably suppose that the offerings were collected by the deacons, and the alms for the poor by the churchwardens?

"This twofold division is kept up all through the service and the rubrics. In the sentences above quoted we have the *alms for the poor*, and *other devotions* for the service of the Church. In the prayer for the Church militant, we have the *alms* and *oblations*, or offerings; and in the very last rubric we have these words: 'After the Divine Service ended, the *money* given at the offertory shall be given to such *pious* AND *charitable* uses,' &c. These *pious* uses are manifestly different from charitable. They are of the second class, mentioned twice before, viz. the 'other devotions of the people,' the 'oblations,' or offerings. I have hitherto mentioned only those for the support of the ministry, as being provable from the sentences, specially appointed for them; but they where intended to include much more—every thing necessary for the sustentation of the fabric of the Church, and for the proper celebration of Divine Service. I have heard the word 'oblations' used with great propriety in the service at the consecration of churches. It may also be used at collections for all pious purposes; for instance, for 'the propagation of the Gospel in foreign parts;' for the Curatæ Fund Society, and such like purposes.

"That the money collected for such purposes alluded to in the rubrics I have quoted, was to be considered as an offering or oblation presented to the Lord, appears from the latter part of the above mentioned rubric next following the sentences; referring to the deacons and churchwardens collecting 'the alms for the poor and other devotions of the people, in a decent basin,' it directs that he shall '*reverently* bring it to the priest, who shall *humbly present* and place it upon the *holy table*. Here is an *act of offering*, and the only one made during the service. It is remarkable that this is the only case in the service in which the table is called *holy*, the offerings being presented to the 'Divine Majesty' by being placed on His *holy* table. How different is the expression with regard to the unconsecrated elements: 'The priest shall then place upon the table so much bread and wine as he shall think sufficient.' Not a word about *reverently* and *humbly presenting*, that is, *offering*, and the word *holy* studiously omitted. * * Having, therefore, shown what the word 'oblations' means, and what it does not mean; that it means things actually presented and offered, and that it does not mean the bread and wine which are not presented or offered, we have no difficulty in deciding the question as to *the antecedents* to the relative sentence, 'Which we offer unto thy Divine Majesty.' They are *alms and oblations* (when offered) and *prayers*: and therefore, in the last Edition of the Irish Prayer Book, a comma is inserted between *prayers* and the relative sentence, that this sentence may be brought to bear upon the *three antecedents* in a sense suited to each as occasion may require."—*Irish Ecc. Journal, Sept.*, 1844.

In conclusion, my good brother, I have only one word more to say; and that, not in reference to the preceding subject. I have ever considered it a privilege to be admitted to the columns of the New York Churchman; not only on account of the principles and standing of the paper, but also from the sincere respect I must, in common with an immense multitude, entertain for its patron, your beloved Bishop. Much more at the present moment do I feel it an honor to be permitted, in the season of his trial, (at present we must not say persecution,) to be allowed to do him honor in the only way within my poor ability, namely, the contribution of (what I trust he will consider) a sound Church article to the periodical of his patronage. "*Sorrow may endure for a night, but joy cometh in the morning.*" Ever faithfully, Δ.

For the Churchman.

"Tendencies" among the Lutherans.

Mr. Editor,—Persons who have read Möhler's *Symbolism*, are doubtless curious to know what have been the results produced by that remarkable work, among the Protestants of Germany. The third number of the "English Review" gives us some information on this subject, though not near so much as might be desired.

The central point of the controversy opened by Möhler, some twelve years ago, is the doctrine of Justification. The ability with which he handled this important dogma, and the clearness with which he exhibited the fundamental opposition between the Catholic and the Lutheran view, are most conspicuous, if not unexampled. Nor has there been any lack of ability and learning on the other side. Judging from such accounts as are furnished by the English Review, the display of both has been prodigious.

One of the most distinguished parties in the controversy is Dr. Nitzsch, an able and "orthodox" Lutheran theologian, and favorably known as one of the conductors of the *Studien und Kritiken*. In the pages of this periodical he published a reply to Möhler, of which the English Review gives a succinct account, from which I select the following paragraph:—

"In the matter of justification, Dr. Nitzsch well observes, that many of the disputes between Romanist and Protestant controversialists, are in fact mere logomachy; because Protestants do not deny that an essential change, namely, regeneration, the effect of grace infused, and subsequent renovation and sanctification by the power of the same divine grace, is indispensable to salvation, any more than Romanists deny the necessity of reconciliation by the remission of sins. So far there is no substantial difference between the parties: but Dr. N. is free to admit, that *the doctrine of justification was not sufficiently defined by the Reformers*; that it might have been set forth with greater clearness and precision. The fault of this he lays not so much to individuals as to the age in which they lived, and to the circumstances in which the Church was then placed; as the excesses of fanatics on one hand, and the mischievous superstitions connected with the Romish doctrine of the sacraments on the other, may have deterred the Reformers from approaching nearer to the truth to which Dr. Nitzsch thinks it is the tendency of Protestant theology at present to give due prominence, *the truth*, namely, that personal redemption by the remission of sins, and the union of life of the redeemed with Christ as a member of His Body, by spiritual regeneration and sanctification, are inseparably connected; *that Christ's work for us* and *in us* is essentially *one and the same work*."

If this representation be correct, it is plain that the Lutheran theologian has virtually gone over to the side of his antagonist. From the days of its inventor to the present time, the *differentia* of the Lutheran dogma has been a formal separation of justification from sanctification. The former has been said to be solely a judicial act of God, and wholly *external* to man. It is compared to the act of an earthly king pardoning a guilty and convicted culprit. It is the accounting a soul righteous *while it is in a state of pollution*, in consideration of an external imputation of Christ's righteousness, made immediately upon an act of bare faith or trust in Him for salvation. It overlooks the fact so frequently taught in Holy Scripture, that sin is not only a violation of God's law, but *also a defilement of one's own soul*; and consequently it teaches, that remission of sin is simply a pardon of the objective act of transgression, and not also and at the same time a "cleansing from unrighteousness," a "remission of sin, by spiritual regeneration."

Now, that there has been a vast deal of logomachy in this controversy, is no doubt true; but this does not prove what would seem to be implied by Dr. N. and the Reviewer, that there are no appreciable grounds of difference between the Lutheran and Catholic doctrines; but only that the logomachists did not discern those grounds. There certainly is a wide difference between the two, and one that has a serious bearing upon the Christian life and Christian morality. But is it not strange that a Lutheran theologian should make such a reflection upon his predecessors; that he should intimate so plainly, that their three centuries of talk about the famous *articulus stantis vel cadentis ecclesiæ*, has been only so much breath uselessly spent? It really looks as if the doctor only made this charge to cover his passage from the Lutheran to the Catholic side of the question. He says "the doctrine of justification was not sufficiently defined by the Reformers!" What a statement is this! What a judgment upon Luther and Calvin, and all those who would bend to their crude and barren formulæ, from Gerhard and Peter Martyr, down to the Bishops of Ohio and Ossory! However, whatever may be said upon this point, it is pleasing to learn, that "the present tendency of Protestant theology is to give due prominence to *the truth* that Christ's work *for us* and *in us* is essentially *one and the same work*;" in other words, the tendency is to abandon the Lutheran doctrine of justification.

The English Review quotes a goodly number of the many theses sustained by Dr. Nitzsch; and from among them I select the following, as being perhaps the most remarkable:—

"The actual valid tradition is nothing else but the oneness of Christianity in the variety of intellectual tendencies, and doctrinal peculiarities which belong to its historical development." (How much does this differ from Möhler's theory of development?)

"The true Church must combine Catholicism with Protestantism." (By Catholicism he means the Roman System, as Protestantism is the Lutheran.)

"There is but one sacrament to be put on an equality with the birth of the spiritual life, or of man's regeneration of water and of the spirit, and that is the sacrament of the sustentation and increase of the spiritual life or of sanctification."

"It is quite compatible with Christian ideas to suppose that there is a purification after death; but not so that it consists in a sort of physical process; still less that it can be omitted or abridged on account of satisfactions made by saints still militant on earth, in the case of souls which are fit subjects for it."

This last thesis, though somewhat timidly expressed, is as different from the "*doctrine of Romanism*," as it is inconsistent with the views now prevalent among Protestants. It is fully sustained by St. Paul's words. "He who hath begun a good work in you will perform it *until the day* of Jesus Christ; words which utterly overthrow the Romish doctrine of purgatory, which teaches an intermediate state, not so much of purification as of penal torments; torments that may be abridged by the indulgence of the Pope,* who thus claims jurisdiction over *the invisible*, as well as the visible world.

AKERAIOS.

* By the way, "what is the use of offering sacrifice and prayer for those who die with a plenary indulgence?" If the latter is available, the former are supererogatory.

The Churchman.

New York: Saturday, December 7, 1844.

Collecting Agents for the Churchman.—Henry M. Lewis for Alabama, Tennessee, and Missouri.

Israel E. James for the Southern and South Western States and Florida, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, John B. Weld, B. B. Hussey, and Theodore Baggs.

C. W. James for the Western States, Iowa and Wisconsin, assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

Mutilations of D'Aubigne.

We ask of our readers an attentive perusal of the article on this subject on our first page taken from the Christian Observer, a Presbyterian paper published in Philadelphia.

The expose is the more valuable as coming from one who is an admirer of D'Aubigne's History and of the Religious Tract Society, and we have therefore given the article entire, though dissenting strongly from the praise which is bestowed both on the one and the other.

To the writer's strictures on the material dishonesty of the Tract Society's proceeding we have nothing to add; except to express our regret that there are religious journals which deliberately justify it, and that among these is the Episcopal Recorder, whose readers were treated last week with the paltry defence of the Society put forth *con amore* by the Journal of Commerce.

"Why all this stir," asked Hume, "about my Essay on Miracles? I have written volumes, and the Essay contains only two or thee pages." "Why such a stir about a forgery?" was the reply. The forger has consumed many a quire of paper in honest writing; why hang him for a few lines." Such is the defence set up for the Society; "the alterations are few;" "they do not in all exceed four pages;" and this in "a work of some thirteen hundred pages." But what would be thought of the man who should defend his last crime by saying that every paper he had written had been a forgery? And yet the defence for the Society in regard to the mutilations of D'Aubigne is: "It is nothing new. It is just what we have always done with the books which we publish."

We have often before warned our readers against the principle on which this Society is founded, as one that tends to warp the minds of its members from an honest attachment to the Church or denomination to which they belong, and betray them into unworthy concessions. The present expose shows that the same principle may divert even good men from the straight path, and lead them deliberately to extenuate violations of good faith on the maxim that the end justifies the means.

But if these mutilations impeach the morality of the Society, in what light do they put D'Aubigne? The Society, it seems, denies the *Roman* hierarchy, while D'Aubigne denies the *Christian* hierarchy; the Society does not venture to affirm that the Christian hierarchy, i. e. the government of the Church is of merely human origin and to set it in opposition to the Gospel, while D'Aubigne says distinctly "Hierarchism is the religion of the priest, Christianity the religion of God;" the Society admits the necessity of visible unity, while D'Aubigne denies it; the Society allows the divine institution of a visible Church, D'Aubigne discards the doctrine; the Society leaves us to refer the fact of the Church and its unity so far as it is exhibited to a supernatural origin, D'Aubigne follows in the steps of Gibbon, and refers the fact to secondary causes;* the Society admits that outward ecclesiastical institutions may be the manifestation of inward unity, D'Aubigne represents them as substitutes established in the place of it by a worldly spirit; in fine, the Society refers the true religion explicitly to divine Revelation, while D'Aubigne, too vague for the Society, is content to say that by the religion of God he means "the truth such as God has given it." In short, if the Society be low in its Christian sense, D'Aubigne is lower; if the Society be infidel in its tendency, D'Aubigne is nearer the goal; and the true secret of the alterations is, that the *principle* of the Society is not yet so thoroughly developed to the consciousness of *some* of its members as it is in the work of its author.*

What must be the effect of the operation of this Society on the community? It proposes an end which is gained (systematically, or otherwise) by deception. So much for its morality. It selects for the staple of its circulation such books as have the least amount of Christianity, and if the book selected denies certain elements of Christianity which chance to be held by certain members, e. g. the doctrine of the Church and the ministry, then the negative passages are expunged, while the poison which pervades the entire book is left to work without an antidote. Or again, if the book chance to affirm certain elements of Christianity, e. g. infant baptism, which are denied by a portion of the Society, who on these points are lower than the rest, then the positive passages are expunged, so that the work which was chosen because it had the *minimum* of Christianity for its staple is brought, on some particular points, nearer to infidelity than at first. So much for its Christianity.

It is to us matter of astonishment that a Society organized on a principle which leads (we think, of necessity, but certainly) in fact to such results should

* We refer here particularly to the passage quoted at the foot of the second column of the "Examination," &c., as printed on our first page.

find friends and active supporters not only among the members of our Church, but even in our House of Bishops.

The Morning Chronicle of the 4th inst., says:—"A letter has been received from the Rev. J. H. Newman, addressed to the Rev. Isaac Williams, intimating that he can no longer continue a member of the English Church. This intelligence has created a great sensation, as it is supposed that Mr. Newman's secession will be followed by that of several others."—*Episcopal Recorder.*

Mr. Newman may possibly have written a letter to Mr. Williams on some subject or other, but more than this we shall not believe, except on much better authority than the above. Bound as is the English Church to the selfish and oppressive policy of the State, we hold it to be incredible that she has become so corrupt and worldly that such men as Mr. Newman can no longer find in her a spiritual home. This certainly was not the case when Mr. Newman published his sermons on the Subjects of the Day; nor when Mr. Ward published his Ideal of the Church, who as well as Mr. Newman argues earnestly and cogently in favor of remaining in the English Church, declaring that if he were to leave her communion he should never know a moment's peace during the remainder of his life. We have heard of no greater degeneracy, of no more arbitrary or oppressive acts since to alter the state of the case. As long as our Blessed Lord remains in the Church in which they have received their spiritual birth and nurture Mr. Newman and his friends, as we judge from their writings, will need no other argument to keep them in her communion than that of the Apostle: "Lord to whom shall we go? Thou hast the words of eternal life."

To whom, indeed? Not to the Roman Communion in Great Britain. They are not the men to sympathize with the craftiness and vulgarity of a politico-religious faction; and we doubt whether there has been a time in the last ten years when there has been less tendency to sympathy between English Catholics and Romanists than the present. Not because the former love less all that is really excellent in the Roman communion, but because those who have the ascendancy among the latter have given more proofs of "fellowship with works of darkness" by manifesting hatred of all that is really excellent in the English Church. As an instance of this we refer to several controversial articles which have lately appeared in the English Churchman (which we shall insert in future numbers) in which the Catholic party in the English Church has been assailed by Roman writers, both in Great Britain and on the continent, and been driven to defend itself, on truly catholic principles, against a species of vulgar and extravagant polemics, offensive, no doubt, to *all* good Catholics, but seldom to be found except among those who are in actual communion with the Roman See.

Not in the communion of Rome, but in the Scottish Church, or in the distant colonies will English Catholics seek a refuge, if indeed they should be driven to leave the bosom of their mother. And if our own Church, planted in a land which boasts to be the asylum of the oppressed, should be deemed worthy of the love and labors of those who have striven with unfaltering purpose to revive Catholic truth in the land of our fathers, (and whose only reward has been to be rejected of their own and counted unworthy of a name and a home,) well do we know that many hearts would rejoice, and that such men would never fail to find among us sympathy and support. Here the Church is independent on the civil power, and the rights of conscience are legally secured; and truth and truth-loving men have nothing more to fear than that idle clamor and railing which are the growth of our unsanctified nature, and manifest themselves in all ages and all countries. If England be, indeed, (which God forbid!) a step-mother to her loving and dutiful children, the same land in which the Puritans found a home, still offers a refuge to English Catholics and —*a field white for the harvest.*

We believe that there is no truth in the paragraph which has suggested these remarks; but if there be, we also believe that all events will work together for good to those who love Him and labor in His service.

We always take pleasure in the communications of Δ.—an old friend and correspondent—and seldom have occasion to dissent from them. In the present instance, however, it is proper for us to say that we understand the word *oblations*, as used in "The Prayer for CHRIST'S Church," &c., to be distinct from *alms* and from the *Eucharistic Oblation*, and to refer simply to the Bread and Wine. The *alms* we take to be contributions for charitable purposes; the *oblations* the unconsecrated bread and wine offered to GOD in acknowledgment of His sovereignty. After consecration the Bread and Wine became the Sacramental Body and Blood of CHRIST, and are then offered to the Almighty Father in thankful remembrance of the Death and Passion, the Resurrection and Ascension of His Son, our Lord JESUS CHRIST; and *this* offering constitutes the *Eucharistic Oblation.* Our correspondent has written probably with an exclusive reference to the English Prayer-book, in which the sacrificial character of the Holy Eucharist, though implied, is not clearly expressed. A careful perusal of the American Prayer-book, with an eye to this subject, will convince him, we think, that the view which we take is required by its spirit and letter. Holding to a proper sacrifice in the Eucharist, we of course maintain also that the communion table is likewise properly an altar; the use of which word is another point in which our American Prayer-book (see the Office of Institution) differs from the English. For our correspondent's kind expressions towards our good bishop, at this time, we sincerely and particularly thank him.

T. L. Who this luckless correspondent is, we are unable to say; and as censure, ridicule, and disclaimer have made his *incog.* of too much importance to be divulged, his effigy, we presume, will go down to posterity with a cardinal's cap drawn over his features for concealment, and his initials underwritten with *Stat nominis umbra* for a motto. But whoever he may be we deem it right *now* to thank him for his contribution. Its language was not such as we should have chosen, not such as we approve; but it was an original account of an important and interesting transaction which we were not able to describe from personal observation, and the only such account which we received. In case of another consecration if "G. U." (who will accept our thanks for his strictures,) or Mr. Lyman, (who gives good reasons for his disclaimer,) will forward us a description of their own, we shall be pleased to insert it as we did "T. L.'s," with thanks for their kindness, and without quarrelling with their phraseology.

ERRATA.—In the communication of "A Lay Trustee" in the last number, the notes should have been transposed, the first as printed being part of the quotation from the pamphlet, and the latter one that of our correspondent.

And in the following sentence the word *implicitly* was printed *explicitly*, viz., "it can never be doubted that the denial of a faith held explicitly from the fourth century at least—and implicitly by the Church Catholic from the Apostle's time—is rank heresy."

EPISCOPAL VISITATION.—Among the documents appended to the Report of the proceedings of the Bishops in their visitation of the General Theological Seminary, are the Triennial Report of the Board of Trustees to the General Convention, and another entitled "Dissent of a Minority of the Board of Trustees from the foregoing report." From the last named document we make the following extract:

In conclusion, the undersigned feel themselves constrained to ask the attention of the House, to the extraordinary fact, that whilst hitherto, and as it is believed without a solitary exception, the Triennial Reports of the state of the Seminary, have been adopted without a dissenting voice by the Trustees in session; in the present instance, and in a Board composed of ten Bishops, twenty-seven Clerical, and fifteen Lay Trustees, on the motion for adopting the Triennial Report being put, five Bishops, fourteen Clerical, and six Lay Trustees, recorded their votes against the report in its present form, and that it was consequently adopted by a majority of *one* only, in its present form, and with the unqualified declaration "that the Seminary has never been in a more healthful condition."

All which is respectfully submitted.

JOHN H. HOPKINS,
CHAS. P. MCILVAINE,
MANTON EASTBURN,
WM. H. BARNWELL,
H. ANTHON,
P. G. STUYVESANT,
EDWARD NEUFVILLE.

Philadelphia, Oct. 8, 1844.

"Another Lay Trustee" has correctly stated the facts connected with the adoption of the Report; though we could have wished that he had barely stated them without an allusion, favorable or otherwise, to motives. The Minority's Report is literally incorrect, and conveys a very erroneous impression.

Notices of Books.

THE SETTLERS IN CANADA. *Written for Young People. By* CAPTAIN MARRYATT. *In two volumes.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut st. 1845.

LIFE OF OLIVER CROMWELL. By ROBERT SOUTHEY, LL.D. New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut st. 1845.

We dare say that "The Settlers," &c., like some other of Captain Marryatt's works for young people, are instructive and amusing.

Many thanks to Appleton & Co. for Southey's Life of Cromwell, a book which takes an enlarged and impartial view of an age in which the sea of life was troubled, and brought its mire and dirt to the surface. Southey is a Churchman, but he forms a liberal estimate of the character and motives of those whose principles he condemns; and he has contrived to relieve the complicated villainy and hypocrisy of Cromwell's life and character with all, perhaps more than all, that could be truly said in his favor, and to vindicate him, as far as he safely could, from reproach. The errors of the king, the imbecilities of the Presbyterian, and the atrocities of the Independent party, are depicted with an eloquence and fidelity rarely to be found in popular narratives. We annex an extract:—

So great was the reputation which Cromwell obtained abroad by his prodigious elevation, the lofty tone of his government, and the vigor of his arms, that an Asiatic Jew is said to have come to England for the purpose of investigating his pedigree, thinking to discover in him the lion of the tribe of Judah! Some of his own most faithful adherents regarded him with little less veneration. Their warm attachment, and the more doubtful devotion of a set of enthusiastic preachers, drugged the atmosphere in which he breathed; and yet, while his bodily health continued, the natural strength of his understanding prevailed over this deleterious influence, and he saw things calmly, clearly, and sorrowfully, as they were. Shakspeare himself has not imagined a more dramatic situation than that in which Cromwell stood. He had attained to the possession of sovereign power, by means little less guilty than Macbeth, but the process had neither hardened his heart, nor made him desperate in guilt. His mind had expanded with his fortune. As he advanced in his career, he gradually discovered how mistaken he had been in the principles upon which he had set out; and, after having effected the overthrow of the Church, the nobles, and the throne, he became convinced, by what experience (the surest of all teachers) had shown him, that episcopacy, nobility, and monarchy, were institutions good in themselves, and necessary for this nation in which they had so long been established. Fain would he have repaired the evil which he had done; fain would he have restored the monarchy, created a house of peers, and re-established the Episcopal Church. But he was thwarted and overruled by the very instruments which he had hitherto used; men whom he had formerly possessed with his own passionate errors, and whom he was not able to dispossess: persons incapable of deriving wisdom from experience, and so short-sighted aa not to see that their own lives and fortunes depended upon the establishment of his power by the only means which could render it stable and secure. Standing in fear of them, he dared not take the crown himself; and he could not confer upon the rightful heir:—by the murder of Charles, he had incapacitated himself from making that reparation which would otherwise have been in his power. His wife, who was not elated with prosperity, advised him to make terms with the exiled king, and restore him to the throne; his melancholy answer was, "Charles Stuart can never forgive me his father's death; and if he could, he is unworthy of the crown." He answered to the same effect, when the same thing was twice proposed to him, with the condition that Charles should marry one of his daughters. What would not Cromwell have given, whether he looked to this world or the next, if his hands had been clear of the king's blood!

Such was the state of Cromwell's mind during the latter years of his life, when he was lord of these three kingdoms, and indisputably the most powerful potentate in Europe, and as certainly the greatest man of an age in which the race of great men was not extinct in any country. No man was so worthy of the station which he filled, had it not been for the means by which he reached it. He would have governed constitutionally, mildly, mercifully, liberally, if he could have followed the impulses of his own heart, and the wishes of his better mind; self-preservation compelled him to a severe and suspicious system: he was reduced at last to govern without a parliament, because, pack them and purge them as he might, all that he summoned proved unmanageable; and because he was a usurper, he became of necessity a despot. The very saints, in whose eyes he had been so precious, now called him an "ugly tyrant," and engaged against him in more desperate plots than were formed by the royalists. He lived in perpetual danger and in perpetual fear. When he went abroad he was surrounded by his guards. It was never known which way he was going till he was in the coach; he seldom returned by the same way he went; he wore armor under his clothes, and hardly ever slept two nights successively in one chamber. The latter days of Charles, while he looked on to the scaffold, and endured the insolence of Bradshaw and the inhuman aspersions of Cook, were enviable when compared to the close of Cromwell's life. Charles had that peace within which passeth all understanding; the one great sin which he had committed in sacrificing Strafford had been to him a perpetual cause of sorrow and shame and repentance; he received his own death as a just punishment for that sin under the dispensations of a righteous and unerring Providence; and feeling that it had been expiated, when he bowed his head upon the block, it was in full reliance upon the justice of posterity, and with a sure and certain trust in the mercy of his God. Cromwell had doubts both. Ludlow tells us, that at his death "he seemed, above all, concerned for the reproaches, he said, men would cast upon his name, in trampling on his ashes when dead!" And the last sane feeling of religion which he expressed implied a like misgiving, concerning his condition in the world on which he was about to enter—it was a question to one of his fanatical preachers,* "if the doctrine were true, that the elect could never finally fall?" Upon receiving a reply, that nothing could be more certain, "Then am I safe," he said, "for I am sure that *once* I was in a state of grace." The spiritual dreams which were then administered to him in strong doses, acted powerfully upon a mind debilitated by long disease, and disposed by the nature of that disease to delirium. He assured his physicians, as the presumptuous fanatics by whom he was surrounded assured him, that he should not die, whatever they might think from the symptoms of his disorder, for God was far above nature, and God had promised his recovery. Thanks were publicly given for the undoubted pledges of his recovery, which God had vouchsafed! and some of his last words were those of a mediator rather than a sinner, praying for the people, as if his own merits entitled him to be an intercessor. Even his death did not dissipate the delusion. When that news was brought to those who were met together to pray for him, "Mr. Sterry stood up and desired them not to be troubled: for," said he, "this is good news! because, if he was of great use to the people of God when he was among us, now he will be much more so, being ascended to heaven to sit at the right hand of Jesus Christ, there to intercede for us, and to be mindful of us on all occasions!"†

The life of this most fortunate and least flagitious of usurpers might hold out a salutary lesson for men possessed with a like ambition, if such men were capable of learning good as well as evil lessons from the experience of others. He gained three kingdoms; the price which he paid for them was innocence and peace of mind. He left an imperishable name, so stained with reproach, that notwithstanding the redeeming virtues which adorned him, it were better for him to be forgotten than to be so remembered. And in the world to come——but it is not for us to anticipate the judgments, still less to limit the mercy, of the All-merciful.

THE SERMONS OF THE RT. REV. JEREMY TAYLOR, D.D., *Lord Bishop of Down, Conner, and Dromore. Complete in one volume. Comprising a course for the whole year, and a Supplement of Sermons on various occasions.* Philadelphia: H. Hooker, No. 178 Chestnut street.

This work is published in a cheap form, and we hope that Mr. Hooker will follow it up by issuing from his press other works of the same class in the like form. We are sorry that the two prefaces to the Heniautos have been (accidentally, we presume,) omitted; though the omission detracts nothing from the excellence of the sermons.

We are also indebted to Mr. Hooker for a new edition of AMY HERBET, one of the few works of fiction which may be strongly recommended to the members of our Church. The work was written by "A Lady," and edited by Mr. Sewell, the author of "Christian Morals and Christian Politics."

WREATHS AND BRANCHES OF THE CHURCH.—*By a Young Lady. "Strength and Beauty are in His Sanctuary." Second edition.* Boston: James B. Dow, Publisher. 1844.

We are pleased to greet in a second edition a work which welcomed in the first. The beautiful frontispiece is an appropriate embellishment.

HOURS OF MEDITATION AND DEVOTIONAL REFLECTION *upon the Religious, Moral, and Social Duties of Life. By Heinrich Zsehokke. Translated from the German, by James D. Haas.* New York: J. S. Redfield, Clinton Hall. 1844.

This work consists of a selection of Essays on various subjects from a popular German. We cannot vouch for its character and tendency.

THE HISTORY OF OUR BLESSED LORD, *in easy verse, for Young Children. Illustrated with twenty-two engravings.* New York: H. W. Hewett, 11 Spruce st. 1844.

We commend this work to the special cotice of Christian parents as being, to adopt the language of a correspondent who has read it in his family, "sound in its theology, reverential in its tone, and pleasing in the melody of its verse."

HYMNS ON THE CATECHISM.—It is only needful to say that the Hymns referred to below, are by the Rev. Isaac Williams, the author of the "Cathedral," &c., to secure for them the favor of our readers:—

77 FULTON STREET,
NEW YORK, November 27, 1844.

Rev. and Dear Sir,—Allow us to call your attention to a very beautiful little book we have just published entitled "Hymns on the Catechism,"—eight pages of which are annexed as a sample.

It is got up in beautiful style, and makes one of the most appropriate Gift books for Sunday School Teachers or Children, ever published. It would also answer exceedingly well for a text book in schools.

We should be glad to furnish you with a copy for examination at any time; the price is 34 cents per copy; but by the dozen, we can afford them at 25 cents each.

Respectfully yours,
— ALEX. V. BLAKE.

HYMNS ON THE CATECHISM.

Part I.—The Relief.

I.

Q. What is your name?
A. *N.* or *M.*

LORD, Thou dost mark us for Thine own
As soon as we are born,
While fresh in Thy baptismal grace,
Like flowers in dews of morn.

Thy Saints full oft from Thee receiv'd
Some Heaven-sent name of yore,
And through their lives they strove to be
Like that good name they bore.

And Thou, O Saviour, art to us
What Thy Name doth imply—
Our Jesus and Immanuel*—
Our God forever nigh.

II.

Q. Who gave you this name?
A. My Godfathers and Godmothers in my baptism:—

My name—it is my Christian name;
And as a pledge is given
That I am now enroll'd and made
A citizen of Heaven.†

I am now of that "little flock"
Which Christ doth call His own;
For all His sheep He knows "by name,"‡
And H[illegible] them is known.

It is a name by which I am
Writ in "the book of life,"
And here below a charm to keep
Unharm'd by sin and strife.

As often as my name I hear,
I hear my Saviour's voice,
Which bids me still to think of Him,
And make His will my choice.

* St. Matt. 1:23. † Eph. 2:19. ‡ St. John 10:3.

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* John Goodwin.

† Cromwell died in a whirlwind, on the 3d September, 1658. On the 23d November, he was buried in Henry VII.'s chapel with more than regal solemnity. At the restoration his body was taken up and hung at Tyburn. Forty years afterward, Dryden alludes to the storm in which the protector died, in a letter to his cousin, Mrs. Steward. Many of the large trees in St. James's park were torn up by the roots.

He was taken ill at Hampton Court, and died at Whitehall.

A PHILOSOPHICAL INQUIRY *into the origin of our ideas of the sublime and beautiful; with an introductory discourse by the Right Hon.* EDMUND BURKE. *Adapted to popular use by* ABRAHAM MILLS, A. M., *Professor of Rhetoric and Belles Lettres.* New York: Harper & Brothers, 82 Cliff st. 1844.

Like all Harper's School Books this work is exceedingly well prinied. Mr. Mills's edition is spoken highly of by competent judges.

Clerical Changes.

The Rev. A. B. Paterson has removed from Morestown to Princeton, N. J., and requests his letters and papers to be addressed accordingly.

The Rev. D. Gordon Estes is officiating in St. James's Church, Amesbury, Mass., and requests that his letters and papers may be directed accordingly.

The Rev. John H. Chew, late Assistant Minister in all Saints' Parish, Calvert county, has accepted an invitation to King and Queen's Parish, St. Mary' county, Md.—P. O. Chaptico.

DIOCESE OF WESTERN NEW YORK.—At a meeting of the Standing Committee of the Diocese, held at Geneva, on the 26th inst., the Rev. Eli Wheeler was unanimously elected a member of that body, to fill the vacancy occasion by the removal of the Rev. William Croswell to the Diocese of Massachusetts.

The Rev. Benj. Franklin, Deacon, made application for the canonical testimonial recommending him for admission to the Order of Priests, which was granted.

Henry B. Walbridge was recommended to the Bishop to be received as a candidate for holy orders. —*Gospel Messenger.*

We find the following in the Niagara Democrat: —"Died, in this village, on the 14th inst., after a lingering illness, the Rev. EDWARD D. KENNICOTT, A. M., aged 30 years, late Rector of the Episcopal Church in Camden, Oneida county.

"Mr. Kennicott was ordained a Deacon in the Church, by the Rt. Rev. Bishop of the diocese, on the 19th of August, 1842; and a Priest, on the 19th of September, 1843; so that the whole term of his ministry was but two years and three months.

A Form of Prayer and Thanksgiving:

TO BE USED IN THE

Diocese of New York,

ON DAYS OF THANKSGIVING, APPOINTED BY THE CIVIL AUTHORITY.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose Forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocese of New York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to Almighty GOD; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, October 29, 1839.

A FORM OF

Prayer and Thanksgiving.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O GOD, who art the blessed and only Potentate, the King of kings and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto GOD. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O LORD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy HOLY SPIRIT on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through JESUS CHRIST our LORD; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the FATHER and the HOLY GHOST, ever one GOD, world without end. *Amen.*

¶ After the Collect for the day, in the Communion Service, the following:

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious Providence, and in humble and holy submission to the Gospel of thy Son JESUS CHRIST: to whom all power is given in heaven and in earth, and who is one with the FATHER and the HOLY GHOST, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson,* Romans xii.; and the *Collects* for the day, as in the morning.

Died.

In this city, Nov. 21st, HENRY EDWARD, infant son of Edward L. and Julia R. Houghton, aged 29 days.

Calendar.

December.

8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. } Ember days.
20. } Ember days.
21. St. Thomas the Apostle } Ember days.
22. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

January.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas.
6. The EPIPHANY, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Septuagesima Sunday.
25. The Conversion of St. Paul.
26. Sexigesima Sunday.

Diocesan Record.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after Christmas, December 29, Christ Church, *Brooklyn.*

First Sunday after the Epiphany, January 12, Christ Church, *New York.*

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn.*

Sunday next before Easter, March 16, St. Philip's Church, *New York.*

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogation Sunday April 27, Calvary Church, *Brooklyn.*

Notices.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.——A regular Monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 9th inst., at half past seven o'clock.
GEO. H. BELL, Rec. Sec'y.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—A regular meeting of the Board of Managers will be held at the Church Depository, on Tuesday, the 10th inst., at 5 o'clock, P. M.
WM. H. BELL, Sec'y.
New York, Dec. 7, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—A regular meeting of the Board of Trustees will be held at the Church Depository, on Tuesday next, the 10th inst., at half past 5 o'clock, P. M.
DAVID HUBBEL HOYT, Sec'y.
New York, Dec. 7, 1844.

ALL SAINTS' CHURCH will be opened for Divine Service on Sunday Evenings during the season of ADVENT, at SEVEN O'CLOCK. Dec. 7—3t

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

THE CHURCH OF THE REDEMPTION in Sixth street, between Second and Third Avenues.—A Course of Sermons to the Young will be delivered in this Church on Sunday Evenings, principally explanatory of the doctrines and usages of the Church. Service to commence at 7½ o'clock.

Sermon on next Sunday evening, second Sunday in Advent, by the Rev. B. I. HAIGHT, on the *Apostles' Doctrine and Fellowship.* Dec. 7.

ST. SIMON'S CHURCH, H[illegible]ston *street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.
C. F. CRUSE,
Dec. 1844. 21 First Avenue.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.
Dec. 1844. C. H. WILLIAMSON, 72 Murray st.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.
B. C. C. PARKER,
Dec. 1844. 296 East Broadway.

To the Maryland Clergy.—Books and Stationery.

H. COLBURN, Bookseller and Stationer, No. 216 Baltimore street, Baltimore, keeps constantly on hand a good and general assortment of Books and Stationery at New York and Philadelphia prices. His assortment embraces Theological Medical, School, and Miscellaneous Books.

All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. Dec. 7.

PEW IN ST. PAUL'S.—For sale Pew No. 124, North Aisle of St. Paul's Chapel, lined and cushioned. Apply to the Sexton, or at this office.
Dec. 7—3t$

Just received and for sale cheap

DICK'S THEOLOGY; Henry's Christian Antiquities; McKnight on the Epistles; Taylor's Holy Living; Cruden's Concordance.
JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Dec. 7. opposite St. Paul's.

In press, and will be published on Saturday, 14th inst.

SAMENESS OF WORDS NO HINDRANCE TO DEVOTTION—A Sermon on the Forms of Prayer. By Rev. T. W. Coit, Dt D.
Dec. 7. J. A. SPARKS, 161 Fulton st.

VALUABLE WORKS.—Just received from London, the following rare and valuable works:—Camden's Britannia, 2 vols. folio, $15; Camden's History of the Reign of Queen Elizabeth, $3 50; Calandarium Rotulorum Chartarum, printed by order of King George III., folio, $6; Works of Rev. Samuel Johnson, folio, $4; Harcourt's Doctrines of the Deluge, 2 vols., $4 50; Bp. Dehon's Sermons, 2 vols., $10; Stillingfleet's Church Government, $3 50; Godwin's Moses and Aaron, $3; Blackwall's Sacred Classics, $2 50; Stackhouse's Body of Divinity, folio and 8vo., $7; Bennett's Theory of the Earth, folio, $2 50; Bp. Bull's Latin Works, folio, $8; Fidde's Body of Divinity, folio, $5; Kidder's Demonstration of the Messias, folio, $6; Echard's Ecclesiastical History, folio, $4; Hunt's Tudor Architecture, numerous plates, 4to., $5; Bloomfield's Greek Testament, interleaved, 4 vols., $10; Leigh's Critica Sacra, $2 50; Burnett's State of the Dead, 4to., $2; Beveridge's Codex Canorum, 4to, $3; Wall on Baptism, 4to., $4; Sir Wm. Temple's Works, 2 vols., folio, $5; Stillingfleet's Origines Sacræ, $3; Calmet's Commentary on the Bible, 15 vols., 4to., $30; Jurieus's History of the Council of Trent, $2; together with a large number of other ancient and modern theological books.
For sale by STANFORD & SWORDS,
Dec. 7 139 Broadway.

Acknowledgments.

DOMESTIC MISSIONS.—Since his report of the 27th November, the Treasurer has received the following contributions in answer to the Appeal of the Western Bishops:

From St George's ch, Milford, Ct, $5; St Thomas's ch, Brandon, Vt, $5; Christ ch, Middle Haddam, Ct, $12; Caroline ch, Setauket, L I, $4; Trinity ch, Upper Marlboro', Md, $15; Trinity ch, Carbondale, Pa, $3; Christ ch, Elkridge, Md, $15; Trinity ch, Portland, Ct, $15; St James's ch, Woonsocket, R I, $12; a friend at Houlton, Me, per D Dana, jr, $4; St Luke's ch, Rochester, N Y, $110; Christ ch, Raleigh, N C, $87; St Peter's ch, Eastern Shore of Md, and Talbot co, $15; Trinity ch, Portsmouth, Va, $34; Grace ch, Newark, N J, $18 52; St Paul's ch, Burlington, Vt, $29 38; St Stephen's parish, Middlebury, Vt, $20; Christ ch, Pomfret, Ct, $5; St John's ch, Huntington, N J, $5; St Paul's ch, Oakhill, N Y, $3; St John's chapel, New York, $260 28; Calvary ch, N Y, $50; from "Baltimore," half, $10; Christ ch, Newton, N J, $7 60; St Luke's ch, Hope, N J, $2 40; St Paul's ch, Augusta, Ga, $90 75; St Matthew's ch, Jefferson co, Ky, half, $6 13; Christ ch, Savannah, Ga, per W P Hunter, Esq, $131 73; Col Childs and family, Fort Johnston, N C, $10; through Edmund Wilcox, Esq, R A in Phil, from St Andrew's ch, Phil, half, $78 80; St Peter's ch, Berkeley, N J, $4 76; St John's, Chew's Landing, N J, $3 40; St John's, Carlisle, Pa, $30; Church of the Ascension, Phil, $144 16; Church of the Evangelists, do, $40; St Luke's ch, Germantown, Phil co, $177; Christ ch, Reading, $25; St Andrew's ch, Mount Holly, N J, $14 13; St Paul's ch, Steubenville, O, $30; St Andrew's ch, Phil, $5; Church of the Holy Trinity, Westchester, $30 35; Rev George Adie, being the last installment of Dr Clagget's pledge, $25—total, $609 60; St Mark's ch, Orange, N J, $32; Christ ch, New Brunswick, N J, $26; St Peter's ch, Washington, N C, $25; Trinity ch, Fairfield, Ct, $12; a lady, by J A Sparks, Esq, $7; St John's ch, Stamford, Ct, per Rev Dr Todd, $50; Trinity ch, New Rochelle, per Rev Dr Coit, for Tennessee, $55; Christ ch, Poughkeepsie, N Y, $35 75; weekly offerings of Grace ch, Sandusky City, per Rev L N Freeman, $20; St Matthew's ch, Hillsboro', N C, $5; St Paul's ch, Waterloo, N Y, $11 03; St Paul's, Edenton, N C, $37; Grace ch, Camden, S C, $21; St David's ch, Cheraw, S C, $70; St John's ch, Hampton, Va, $10; U S Chapel at Fort Monroe, Va, $35 50; Trinity church, Elmira, N Y, $15; Zion ch, Pottsville, Pa, for Illinois, $15 22; Grace ch, Galena, Illinois, 10; a member of St Andrew's ch, Harlem, N Y, $10; St Paul's ch, Rahway, N J, $28; St Paul's ch, Woodbury, Conn, $11 77; Grace ch, Waterbury, N Y, $10 50; Christ ch, Sharon, Ct, $11; St Luke's parish, Montpelier, Ga, per S H Fay, Esq, Warden, $10; Trinity ch, Lawrenceburgh, Ind, per Rev A C Treadway, $12 25; Trinity ch, Columbia, S C, Rev P J Shand, rector, in addition to $100, acknowledged last week, $146; St John's ch, Johnstown, N Y, Rev Charles Jones, rector, $7 92; St Michael's ch, Trenton, N J, $35; Union ch, St Albans, Vt, $20. Total, 2,382 41.
THOMAS N. STANFORD, Treasurer,
December 4, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 27th ult, has received the following sums:

From a friend to Eastern Missions, for Bishop Southgate's Mission, $5; offerings of Grace ch, Providence, for China, $10; for Africa, 25 cts; general, $5; S L Bush, Esq, Treasurer of Massachusetts Board of Missions, viz, from Hopkinton, N H, St Andrew's ch, $12; St Stephen's ch, Pittsfield, Mass, 2d quarterly payment, $75; St Paul's church, Boston, $318 98; Mrs B H Pimchard, annual subscription for support of a child in Africa, $20; Episcopal S school, Nahant, $11 59; individuals, do, $8 41; for support of —— Johnson, Africa, $20; St Paul's ch, Newburyport, for Africa, $2; general, $4 30—$452 28; by Miss C Rochester, ladies of St Luke's ch, Rochester, for support of female beneficiary, Athens, $80; Rev T C Pitkin, rector of St Luke's ch, Rochester, W N Y, 2d annual payment, for Constantinople, $25; through E Wilcox, R A, Phil, Ch of the Evangelists, S school, Rev T H Quinan, for support of "T H Quinan," Africa, $20; St Andrew's ch, Phil, per L Day, Esq, Warden, half, $78 80; do, per G W Taylor, Treasurer Committee of Appropriation, $5; do, do, $3 50; Dr Thomas H Clagget, Leesburg, Va, for pledge of annual contribution, per Rev Geo Adie, half, $25—$132 30; "Baltimore," half, $10; Christ ch, Pomfret, Ct, $1; S S St Matthew's church, N Y, for support of Charles Morgan, Africa, $20; St Mark's ch in the Bowery, for China, $50; young ladies of Miss Hayne's school, for support of a child in China, $25; St George's ch, Flushing, L I, per Rev G Burcker, $11; a communicant of do, $20; Moses Wanyer, Esq, for education of a child in China, $25; anonymous, per Miss E G Jones, for China, $1. Total, $872 83.
J. SMYTH ROGERS, Treasurer,
New York, Dec. 4, 1844. 57 Wall-st.

MISSION CHURCH OF THE HOLY EVANGELISTS.—The following donations to the Ladies' Benevolent Association of this church are hereby acknowledged:—

From Mrs C, 8 yards calico, a bundle of thread, a piece of muslin, and a piece of Canton flannel; from Mrs B, a piece of embroidery; from Mrs A, a bundle of fancy articles; from Mrs P, a bundle of clothing; from one who received a favor through the society, 46½ yards Canton flannel, and 1 dozen spools cotton.

Further donations will be thankfully received.
E. A. BOND, Sec'y.
New York, December 3, 1844.

GERMAN CHURCH.—The Treasurer of St. Simon's Church gratefully acknowledges the receipt of the following sums, viz:

By Mr Thos Cook, from Mrs Banyer, $20; Miss Jay, $20; R B Minturn, Esq, $25; T N Perkins, Esq, $10; F C Tucker, Esq, $10; G C Verplanck, Esq, $10; H Trowbridge, Esq, $5; H Laight, Esq, $5; cash, $3; cash, $2. Total amount, $100.
JOHN A. VAN BLARCOM, Treasurer,
Dec. 4, 1844. 290 Pearl street.

Donations for this object will b thankfully received and may be left with Mr James A Sparks, at the office of the Churchman, 161 Fulton street; Mr. A Banning, 107 Spring street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

BEAUTIFUL BOOKS FOR THE HOLYDAYS
JUST PUBLISHED.

THE SHADOW OF THE CROSS; *An Allegory.* By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

THE DISTANT HILLS—*An Allegory.* By the same author, and similarly illustrated.

SACRED ALLEGORIES.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

IN PRESS.

THE HISTORY OF OUR BLESSED LORD. *In every Rhyme;* with six beautiful lithographic illustrations, and other designs.

EDWARD FREEMAN, *or False Impressions.*

SUSAN HAWLY—*Confirmation.*

For sale at the Depository, 20 John st.
Dec. 7—tf

THE PULPIT CYCLOPÆDIA—This day published, The Pulpit Cyclopædia and Christian Minister's Companion, by the author of "Sketches and Skeletons of Sermons," &c., four volumes of English edition in 1 vol. 8vo. of 620 pages. $2 50.

☞ This work contains three hundred and sixty Skeletons and Sketches of Sermons, with a series of eighty-two Essays upon Topics connected with Biblical Learning, Theological Studies, Pastoral Letters, and Pulpit Instruction. Of the various collection of Analyses of Discourses on passages of Scripture, this has been pronounced superior to all the others, exclusive of the mass of information conjoined with it in the Essays which constitute about one third of the whole volume. Preachers of all denominations will find in this work an acceptable and useful hand-book, as it is divested of all theological controversy.
D. APPLETON & CO.
Dec. 7. 200 Broadway.

MUSIC TEACHER.—A Young Lady, of highly respectable connections and finished education, a member of the Episcopal Church, is desirous of a situation for the winter, or during the coming year, in a private family, as a Music Teacher, and to instruct in the branches of a polite education, together with the use of the needle; if desired. She would probably accept of a situation in a school or academy in the vicinity of New York.

Apply to Mr. T. C. Butler, 20 John st., by whom the most satisfactory references can be given.
Dec. 7 3t

CHURCHMAN'S LIBRARY.—The XIIth number of this periodical, containing the Life of Lucius Cary, Lord Viscount Falkland, will be issued this week, closing the year and the first volume. This number contains eight pages more than the ordinary amount of matter, which has caused the delay in getting it out.

☞ The first volume furnished either in numbers or bound. J. R. DUNHAM, New York.

Subscriptions received by J. A. Sparks, 161 Fulton st., N. Y.; George & Wayne, Philadelphia; H. Colburn, D. Brunner, Baltimore; C. Stimpson, Boston.
Dec, 7

Doctrine of Development.

When I say that I reject the doctrine of development, I mean that I reject it altogether; I have no idea of a one-sided abjuration of an heretical principle; I believe, in common with all our best divines, and the whole body of our Reformers, that we have no right to teach any other doctrine but that which is in accordance with the doctrine of the Old and New Testament, and has been deduced from that very doctrine by the primitive doctors and fathers of our Church. I believe that all doctrines are to be rejected, as the inventions of men, which are new to the Church, which are unauthorized by her primitive tradition.

As a development, then, I reject the idolatrous Roman Catholic worship of Saints and of the Blessed Virgin; while I forget not to repudiate also the Calvinistic development which would transform the God of mercy Himself into a capricious and relentless idol. Thus, while I reject the development which would sanction the denial of the cup of salvation, I also reject that which would deny salvation itself to any but a privileged class—which would condemn millions of children yet unborn to eternal and inevitable torment. Again, while, on the ground of its being a development, I reject the doctrine of the Pope's infallibility, I do not forget to repudiate the dissenting development, which, by the abuse of private judgment, would make every conceited and self-sufficient professor his own Pope. So, while I oppose Hildebrand's self-denying development, which decreed and carried out the compulsory celibacy of the clergy, I forget not to denounce the self-indulgent development of Martin Luther, who allowed a plurality of wives to those whom he considered God's favored instruments in his cause. I might go on in this manner with regard to the perversions of the doctrines of justification by faith and works. On almost all points where there is a Romanist development on the one side, an equally sectarian development may be detected on the other; and when our Church adopts developments of either kind as articles of faith, then, and not till then, will she forfeit her claim to the title of Catholic and Apostolic. All the corruptions and superstitions of Popery, all the perversions and extravagances of the sectarian, or so called evangelical creeds, are developments, and should be rejected as such by the true Catholic, as in the old time before us the churches of Marseilles and Lyons rejected the developments of St. Augustine, because they were developments.—*W. B. Barter.*

From the English Churchman.

Clerico-Medico Quackery.

We last week alluded to the conduct of certain of the clergy who make themselves notorious by teaching heresy and breaking the discipline of the Church. We ventured to suggest the desirableness of citing them into the Church courts, and, if necessary, of depriving them of their commission to teach, so that the faithful may be distinguished from the rebellious.

There is another class of whom it may be well to say a few words, viz., those who have broken the seventy-sixth canon of the Church, which declares that

"No man being admitted a deacon or minister shall from thenceforth *voluntarily* relinquish the same, *nor afterward use himself in the course of his life as a layman*, upon pain of excommunication."

We would fain hope that this offence does not prevail very extensively, but it certainly does exist, in some quarters. A very notorious case is constantly before the public, and the only difficulty is, whether to deal with it by ecclesiastical or medical laws.

The following is one of the most recent of the numerous Protean announcements of the Rev. — gentleman, we suppose we had better say, as "quack" is, we believe, "actionable."

"*Mind Complaints, or Nervousness.*—Clergymen, Noblemen, and all who suffer from groundless fear, suspicion, inquietude, &c.; confusion, blushings, despondency, indecision, irresolution, headache, vertigo, loss of memory, delusion, inaptitude for society, study or business; blood to the head, restlessness, wretchedness, thoughts of self-injury, &c., can now not only be relieved, but tranquillised, made happy, and cured. The Rev. Dr. Willis Mosely, late of Cambridge University, after enduring these sufferings fourteen years, discovered their causes, seat, and a perfect cure, and for twenty-five years has had no relapse. By the same means he has cured numerous clergymen, gentlemen, noblemen, &c.; and of 10,000 applicants knows not twenty uncured who have followed his advice. Numerous testimonials can be seen, and references given. Most get well in six weeks. Means of cure sent to all parts. Apply or write. At home from Eleven to Three. 9 Charlotte-street, Bloomsbury."

It may perhaps be asked, "Why seek to punish a man who for *fourteen years* has endured the above long catalogue of afflictions?" Well, it may not be worth while to do anything with the Reverend Dr. Willis Moseley, except any one chooses to denounce him as a puffing quack, who brings scandal on the Church. But we draw attention to this instance, more as a warning to others than to punish Dr. Moseley. And this does not appear to be altogether unnecessary, for a new clerico-medico gentleman has just ascended from his laboratory to the popular platform, and, like the "medicine-men" whom Mr. Catlin describes, and who are, in fact, the priests of the Indians, he comes with a *whoop*.

In last week's *Oxford Herald*, we find the following advertisement, which is constructed on the most approved *quack* principle:—

"REV. WILLIAM FARLEY'S
"*Never-failing* REMEDY *for* WHOOPING COUGH.

"HOW many Children fall victims to consumption and other diseases, entirely brought on from the baneful effects of *Whooping Cough*; the person, therefore, who can find a remedy,—a *certain remedy* for this complaint, deserves the thanks of the Public. This then has been done by, strange to say, a *Clergyman of the Church of England*, who, for some time past, has gratuitously prepared and given a Medicine by which hundreds of children have been speedily and perfectly cured. The same has been tried by *Medical* men, with, to use a Medical Man's own words, "*all but magic success.*" Having been earnestly solicited to *make known* the same, the proprietor has at last, *though at a great expense*, consented. Whooping Cough may, therefore, now be easily cured in a few days, even in the midst of winter, by the use alone of the above remedy.

"N. B.—The youngest infants may take the same, since there is nothing of an injurious or poisonous nature in the mixture. It is also highly useful in Common Coughs, Asthmas, and that distressing Cough attending Pulmonary Consumption.

"Prepared solely by the Proprietor, the Rev. W. FARLEY, Saffron Walden, Essex. Sold wholesale by Barclay and Sons, 95 Farringdon-street; Sutton and Co., Bow Church-yard; and J. Sanger, 150 Oxford-street, London; Chronicle Office, and by Mr. R. Kett, Chemist, Oxford; Mr. R. Sutton, Review Office, Nottingham; and all respectable Medicine Venders in Town and Country, at 1*s*. 1½*d* and 2*s*. 9*d*. a bottle, duty included."

Now, in all seriousness, is not this vulgar puffing a most unclerical and ungentlemanly affair? We do not blame Mr. Farley for studying the nature of "whooping cough," with a view to discover a remedy, but the moment he had found it, why not have handed the *recipe* over to some chemist and druggist? Had this been done we do not see what "great expense" would have been incurred. Instead, however, of doing so, we find that this "certain remedy" is "prepared *solely* by the *Proprietor*, the Rev. W. Farley, Saffron Walden, Essex," who, if he has any cure of souls, is, we presume, continually called upon to doff his white apron, and to throw down his pestle and mortar in order to fulfil his clerical duties.

"In Fielding's farce of the *Miser*, the following dialogue between Lovegold and his servant occurs:—

"Where have you been? I have wanted you above an hour?"

"Whom do you want, sir, your coachman or your cook? for I am both one and t'other."

"I want my cook."

"Your cook, sir, shall wait upon you in an instant." (*Puts off his coachman's great coat, and appears as a cook.*)

So Mr. FARLEY, when any of his flock come to his house, must call out from his laboratory, "Which do you want? your parson or your doctor? for I'm both one and t'other." And so it was in ancient times we admit, but as it has been thought proper to make a permanent division between the two, (as professions,) we think that the clergy had much better leave the preparation of pills and bolusses to the Chemists and Druggists, and puffing advertisements to the concoctors of *Mrs. Johnson's American Soothing Syrup*, and *Old Parr's Life Pills.*

Christian Humility "by Inches."

In a brief account of the restoration of St. Olave's Church, Southwark, we are delighted to meet with the following golden syllables:—

"*The pews have been cut down many—inches!*"

It is a homely saying, that an inch is a good deal in a man's nose. It is plain that some folks think the same measurement equally important in a man's pew.

Nevertheless, we hail this small sacrifice to Christain humility as something. It is too much to expect that well-dressed, well-fed, and very well-to-do believers can all of a sudden throw down the pews which have so long enshrined them from the poor and struggling church-goer—from the man who, with a soul to be saved, does nevertheless pray for its salvation on a wooden bench. To do this, would be to confound all those nice distinctions of fortune and wardrobe never, with propriety, to be forgotten in moments of devoutest sacrifice.

Besides, consider the danger to worldly respectability from suddenly leaving off a pew. What a comfortable, snug thing it is: how it wraps a man about, keeping him from vulgar breath! How it warms his Christianity, making him feel something superior to the mass of common clay! And what? Leave off the pew all at once? Why, dear sir, your Christianity may take cold—may fall into a decline—may, alas! die outright. No, sir, no. Do with your pew as careful people do with their flannel in spring; throw it not off all at once, but copying tender St. Olave, leave your pew off by inches.

When we consider the enormous altitude of much church-going pride, a curious and most difficult sum forces itself upon our mind. It is this:

If a man leave off an inch of his pew a year, in how many years will he sink to the true standard of Christian humility?

We have had curious calculations of the time consumed by a canon-ball in its imagined transit from a star to the earth—now, there are some souls, heavy in their pride as iron shot: how long may it take to send them from the earth to the stars? Alas! who shall say?

Nevertheless, we hail this sacrifice of inches. Our only fear is, that the coy Christianity of St. Olave having given an inch, the revolutionists of pews may clamor for an ell.—*Eng. Punch.*

Consecration of All Saints' Church, Quebec.

On Friday, the 1st November, (All Saints' Day,) the Chapel in the Cathedral yard, attached to the Rectory-house of Quebec, was consecrated, under the name of "All Saints' Chapel," by the Lord Bishop of Montreal, assisted by several Clergymen of the city. All having robed in the Rectory, the Clergy in surplices, with the sexton and clerk in front of them in their gowns, walked two and two, followed by the Bishop, who was immediately preceded by the Verger with his staff of office, to the door of the Chapel, at the entrance of which the Petition for Consecration was read by Henry Jessopp, Esq., Collector of Her Majesty's Customs, Senior Churchwarden of the parish. The Bishop and Clergy, with their attendants, then advanced in procession up the aisle, his Lordship and the Clergy repeating alternately the different verses of the twenty-fourth Psalm. His Lordship then proceeded to take the part assigned to him in the services of the day; the parts taken by the other Clergy were thus distributed—the sentence of Consecration was read by the Rev. R. R. Burrage; the prayers by the Rev. Official Mackie, Chaplain to the Bishop and Curate of the Parish: the first lesson by the Rev. Wm. Chaderton, and the second by the Rev. E. C. Parkin; the epistle by the Rev. E. W. Sewell. The chanting and singing were performed by members of the Voluntary Choir, and the Œolophon (which is a very fine instrument) was played by Mr. Codman, the organist of the Cathedral. At the close of the services the Bishop made a short address to the congregation, who formed as large a body as the building could well contain, adverting to the circumstance that the monthly Friday afternoon service before the Communion was to take place on the same day, as a reason for not then detaining them by a more formal and lengthened discourse, but earnestly pressing upon them the necessity of preserving the spiritual character of Christian worship, at the same time that he insisted upon the duty and benefit of a punctual observance of the beautiful and edifying solemnities and appointments of the Church.

There was again a crowded attendance in the afternoon, and at the close of the prayers the Right Rev. Bishop Hopkins, of Vermont, U.S., (who had been present during the services of the morning,) delivered the lecture for the occasion, founding his observations upon a very appropriate passage in the second lesson, Rev. xix. 7, 8, 9, of which he made an exceedingly happy use.

The Chapel, which will accommodate about 200 persons, is arranged in the interior after the model of the College Chapels at the English Universities, and the Choirs of Cathedrals, having open seats running longitudinally, the tier next the wall being raised a step higher than that in front of it, and this again a step higher than the Communion-rails, where a plain moveable lectern is placed for reading the lessons. Morning prayer, with the accompaniment of chanting and singing, is said in this Chapel every Wednesday and Friday throughout the year, at half past seven o'clock; and it was announced on the day of Consecration, that the observance of the minor Festivals, heretofore held in the Cathedral, would now be transferred to the Chapel. The Lent and Passion Week services will continue to be performed in the Cathedral, attendance at those times being larger than the dimensions of the Chapel could provide for. The Chapel is also used upon occasions for the celebration of baptisms and marriages, and has been found to afford particular convenience for the practices of the Cathedral Choir.

On Sunday, the 3d inst., the Bishop of Vermont preached a charity sermon in the Cathedral Church, in behalf of the Quebec National Schools, this having been the particular object for which he kindly consented to visit Quebec. His appeal, which was most persuasive and energetic, was followed by a collection of nearly £46, an amount which, since the removal of the civil government and military head-quarters, has hardly been equalled upon occasions of the kind. In the afternoon he preached again at the Cathedral, and in the evening at the Free Chapel. Upon all the three occasions his well-earned reputation, both as an author and a preacher, drew very large audiences together, and, it is scarcely necessary to add, that a very favorable impression was produced. Nor can such a visit be considered as devoid of interest, in a larger sense, furnishing, as it does, an example of fraternal intercourse and interchange of good offices between the English and American Churches. In the afternoon of Wednesday, the 6th, Bishop Hopkins proceeded in the steamer to Montreal. During his stay in Quebec he was the guest of the Bishop of Montreal.
—*The Church.*

Last Hours of the late King of Sweden.

The Bishop of Linkoping, who attended the King during the last days of his existence—an existence which, after he had been called to the Swedish throne was devoted to the best interests of the country that had adopted him—has published an account of the circumstances attending the mournful scene, from which the subsequent particulars are derived. It would appear that the departed Prince had a deep conviction of the insubstantiality and nothingness of human greatness. When the Prelate entered the apartment of the Royal invalid, on the 20th of February last, the Prince held out his hand to him, and the Bishop endeavored to carry it respectfully to his lips; but the King, according to his habitual custom, having refused the homage, raised himself with a strong effort, in his bed, and drew the holy man within his arms. When the latter reminded the Prince that the only strength and balm which could avail in the hour of earthly suffering was the word of truth and prayer to God, the King besought him—"Pray, O pray for me!" The Bishop then exhorted him to offer up his supplications in an especial manner for his never-dying soul, in order that this emanation of the heavenly spirit might be fitted for returning into the bosom of the Father who sent it forth. To this exhortation the Royal sufferer replied, with lively and emphatic feeling, "God in his mercy grant it!" Upon the Bishop remarking that man's true greatness consisted in a right knowledge of his Creator, the monarch instantly added, "and of his own nothingness." Again, when the Bishop reminded him that all the good works he had been enabled to do were inspired by the spirit of God, who is the teacher of all truth and the originator of all that is of "good report," the Prince repeatedly ejaculated "There is none good but God! God alone doeth good and wondrous things! We, poor mortal creatures, are but instruments to do his bidding!" And upon the Bishop's exhorting him to seek for refuge in the mercy of the Most High, the King's response was, "Yes, the mercy of God is indeed wonderful!" He was at that time in too weak a state to partake of the Holy Communion, but expressed himself anxious to partake of it a day or two afterwards; for which purpose he requested the Bishop not to leave Stockholm for a few days longer. His strength, however, kept declining until the 5th of March, when his soul returned unto him who had given it.—*Stockholm, March 26.*

Church Extension.

Special meetings of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, were held on the 1st and 15th ultimo, in consequence of the numerous and pressing applications for aid which have been received from various parts of the country. The Lord Bishop of London presided; there were also present the Bishops of Durham, Lincoln, Gloucester and Bristol, Norwich, Lichfield, and Chichester, the Earl of Harrowby, the Revs. Doctors Spry and D'Oyley.

The Committee having, among other business, ordered the payment of ten grants to the places where the works undertaken with the aid of the Society have been completed, (eight of these grants being voted towards building additional churches,) proceeded to consider the applications for assistance recently received, and voted new grants of money towards building twelve additional churches or chapels, and towards rebuilding, enlarging, or otherwise increasing the accommodation in ten existing churches or chapels, making twenty-two grants in all. The new buildings are to be erected for two districts in the parish of Gainsborough, and for districts in the parishes of Middleton, in Teesdale, Durham; Ashbourn, Derby; Sandbach, Cheshire; Woolwich, Kent; Calverley, Yorkshire; Barnstaple, Devon; Bushbury, Staffordshire; Lynn, Norfolk; Gosport, Hants; and Didsbury, a chapelry in the parish of Manchester.

The churches to be enlarged, &c., are situate at Ystradyfoding, Glamorganshire; St. Feock, Cornwall; Great Bookham, Surrey; Lower Guiting, Gloucestershire; Yardley, Herts; Ninebanks, Northumberland; Stranton, Durham; Kirkdale, near Liverpool; Attleborough, Norfolk; and Tarrant Gunville, Dorset. Five of the districts in which new churches are to be built, are situated from one to seven miles from the nearest churches, and, although the other districts are nearer to places of worship, they are equally destitute of accommodations, as those churches are fully occupied by the inhabitants of the districts to which they properly belong.

The population of the twenty-two parishes now assisted is 462,000 souls, the number of existing churches is 72; containing accommodation for 69,034 persons, and including 18,994 free seats. The free church room is therefore only one seat for twenty-four inhabitants. The additional accommodation to be obtained by the execution of the works referred to in the applications which have been now considered, is 6,199 sittings, 4,940 to be free and unappropriated.

It will be observed that five-sixths of the new seats are to be free; indeed two of the new churches, viz., those intended to be built at Middleton and Gosport, will be wholly free; a further evidence of the growing conviction that it is of the utmost importance to provide the laboring classes with the means of attending public worship.

The aggregate amount of the population of the 22 places above referred to, when compared with the total present provision of church room therein, does not convey an accurate idea of the wants of particular parishes; and without again calling attention to the parish of Manchester, it should be noticed that Middleton, in Teesdale, contains a population of 3,000 persons, and has one church with 284 sittings. Woolwich contains nearly 28,000 inhabitants, with one church accommodating 1,500 persons, and a proprietary chapel. Kirkdale, a suburb of Liverpool, has a population of 5,000 persons, rapidly increasing, and 960 sittings in the chapel, 100 only of which are free. Lynn, with more than 12,000 inhabitants, has two churches accommodating about one-sixth of the number, but affording free accommodation for only 450 persons. Gosport, containing a population of nearly 8,000 persons, with only a proprietary chapel containing 1,000 sittings, of which only about 300 are free. Sandbach with 6,600 inhabitants and 1,247 sittings in two churches, only 224 of which are free. In these six parishes, therefore, there is a population of 68,000 persons, 55,901 of whom have no seats provided for them in the existing churches, in which the free accommodation is only 1,822 seats, or one sitting for 35 persons. The Board have determined that in future they will hold a meeting on the third Monday in July in each year, instead of the usual meeting in October; they have, therefore, adjourned their sittings to the 18th of November next.
—*English paper.*

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Orders enclosing CASH, for any book to be had in this city, promptly attended to.

CHURCH BOOKS.—Just published, Sermons on Duties of Daily Life. By Francis E. Paget, M.A., Rector of Elford. pp. 398. Price $1 25.

CANONS OF THE CHURCH. The Definitions of Faith and Canons of Discipline of the Six Œcumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford.

THE FOREST OF ARDEN. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

THE SIEGE OF LICHFIELD. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

BERNARD LESLIE, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A TRACT. *The Danger of Dissent*: being Chapter XVIII. of Bernard Leslie. By Rev. W. Gresley, M.A. pp. 18. Price 6 cents.

CHARLES LEVER, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M. A. Price 75 cents.

A TREATISE ON BAPTISM. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

REV. DR. JARVIS'S SERMONS. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General*, the second in reference to the *Doctrine of the Second Advent.* In pursuing this subject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

PLAIN SERMONS. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street, near Spring.

Dec. 9—yly.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

IN PRESS.

HOLY BAPTISM.—Prayers, Meditations, and select passages, on the Sacrament of Baptism, with the Baptismal Offices. By Henry E. Manning, M.A., Archdeacon of Chichester.

The Doctrine of the Cross, exhibited in the Faith and Patience of a humble follower of Christ. From the second London edition, with a Preface and Annotations by the American editor.

Fanny Herbert, and other Stories, by Mrs. Pierre McDonald. A delightful book for children.

☞ The above works will soon be issued, in the publisher's best style.

HENRY M. ONDERDONK,
Nov. 23—3t Publisher and Bookseller, 25 John st.

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D.D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

TRINITY SCHOOL, No. 76 Varick Street.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence	Sept. 1,	and end	Nov. 23.
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE Winter Session of this English and Classical Institution, on Christian principles, for Boys, will commence on the *first Monday* in November next. The boys are, in all respects, treated as the children of the Rector; *constant* supervision is kept over them both in-doors, and on the play ground; and their moral and religious principles receive especial attention.

The terms per session of five months are $68, which *must be paid in advance.*

REFERENCE.—Right Rev. G. W. Doane, D. D., L.L. D., Burlington; the Rev. W. Staunton, Morristown; the Rev. S. Starr, Trenton, New Jersey. The Rev. Professor Ogilby, D.D., General Theological Seminary; the Rev. C. H. Halsey, Sing Sing, New York; and the Rev. Frederick Ogilby, Philadelphia.

☞ Application for admission or for particular information to be made to the

REV. P. L. JAQUES, RECTOR.
Port Colden, Sept. 17th, 1844. s28—8t

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $5C to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of

JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—W. H. DAVIS & FERRIS respectfully inform the public that they have removed their Manufactory to 293 Bowery, where they are prepared to furnish Organs of any description on as liberal terms as any other establishment in this city; and pledge themselves that all Organs entrusted to them shall give entire satisfaction. Those who may be in want of Organs are requested to call and examine one they have now ready, containing 20 stops, two sets of keys from GG to F Alt, with pedals; the case is in full Corinthian style, 16 feet high, 12 feet front, and 8 feet deep.

Also, 1 Gothic Organ, 7 stops, open, and stop Diapason, principal, fifteenth, dulcano, flute and trumpet, with pedals; the four last named stops in swell, mettle pipes in front. Those who may wish to purchase will find this an eligible opportunity, as the terms will be accommodating.

☞ All communications addressed to W. D. & F. will receive immediate attention. Sept. 21—3m

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

COLLEGIATE INSTITUTE.—The winter session of this Institution will commence on the first Monday in November. Parents who desire for their children all the comforts of a home, a thorough education, and a parental supervision of their religious and moral principles, are respectfully invited to visit this school. Nov. 2.

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Dec. 7.

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Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of JAMES A. SPARKS, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.

April 20—tf

H. COLBURN,
BOOKSELLER, BALTIMORE, MD.,

CHURCH MUSIC and other works, published by J. A. Sparks, 161 Fulton street, New York, constantly on hand and for sale as above. Jan. 28.

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The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

The same, bound in 147 volumes of various prices. Total, $20 18 nett.

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☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent, Church Depository, 20 John street.

New York, April 6, 1844.

The Churchman.

EDITED BY
THE REV. SAMUEL SEABURY, D. D.
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors
BY JAMES A. SPARKS,
161 Fulton-st., opposite St. Paul's, N. York, UP STAIRS.

Its object is to disseminate religious intelligence elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

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